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THE IDEAL TEACHER OF THE PATRON OF TEACHERS

REV. CHARLES A. HART*

The last words of Our Divine Lord before His Ascension into heaven were a command to teach: "Go, therefore, and make disciples of all nations, . . . teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world."¹ This divine command was magnificently and almost literally fulfilled by the Church's newly appointed Patron of All Teachers, St. John Baptist de la Salle, in himself and in that veritable continuation of himself, the Institute of the Brothers of the Christian Schools, which he founded in France during the second half of the seventeenth century.

Our Divine Lord's words emphasize the prime importance of teaching in the plan for man's redemption. It is the basis of the work of the Church in governing, sanctifying, and saving man. The intellect of man, darkened by original sin, must be enlightened about the Gospel, literally the "good news" of God's mercy, and the means of obtaining that mercy in His Church. And while the disciples who are commanded to carry out Christ's teaching task are perhaps in the fullest sense the priests and religious, there is a certainly wider general inclusion in this teaching office of all members of His Mystical Body who, born again into that Body by water and that Holy Spirit, have advanced through the Sacrament of Confirmation to the fulness of their status as laity. St. Thomas Aquinas describes the precise obligation of the confirmed as a teaching duty. He states that by the indelible mark on the souls of the recipients of Confirmation "the confirmed receives, as it were, *ex officio*, the power of publicly professing in words his faith in Jesus Christ."² Thus the effect of this sacrament, fixing the laity in their full place in the Mystical Body of Christ and thereby providing the dogmatic

*Rev. Charles A. Hart, Ph.D., is an associate professor in the School of Philosophy of the Catholic University of America.

¹ Matt. 28:19-20.

² St. Thomas Aquinas, *Summa Theologica*, III, q. 72, a. 5, ad 2.

basis for their participation in the apostolate of the hierarchy which is officially called Catholic Action, is particularly to oblige the laity to join in fulfilling Christ's command to teach all nations. In this way, every confirmed member of the Mystical Body may fulfill his social duty to all the other actual members and to the vast army of potential members not yet baptized.

These facts about the teaching office of both the clergy and the laity make the solemn declaration of St. John Baptist de La Salle as "Patron of All Teachers" by His Holiness Pope Pius XII on May 15, 1950, a matter of great significance for all Catholics and of very special interest to those engaged as teachers or preparing for the teaching profession. All confirmed members of the Church must be teachers of their faith. All must look deeply into the life of the patron of teachers in order to understand the profound meaning of the Church's solemn declaration. Quoting from St. Bonaventure, Our Holy Father described De La Salle as the true educator: "He only is a true educator who can kindle in the heart of his pupil the vision of beauty, illumine it with the light of truth and form it to virtue."³ The need for teachers of this kind is all the more imperative today, His Holiness points out, "... when the education of the young is not only frequently at variance with the principles of true moral training but is often godless and irreligious and so harmful in the extreme."⁴

How precisely did this saintly teacher of poor boys in seventeenth-century France bring to his pupils this beauty, truth, and goodness that he is now proclaimed the Church's human ideal for all teachers? The answer is De La Salle's living by a spirit of faith. This is De La Salle's particular facet of Christ-like holiness, and it is also our key to understanding him as the ideal teacher. But what is living by a spirit of faith? It is something very different from merely having or assenting to the doctrines of faith, as the several biographers of De La Salle are careful to point out. Many have faith and many accept its teachings; fewer live by it, make it the principle of their conduct, the guide of their plans, the counsellor of their difficulties, the breath

³ "Papal Brief of Pius XII Proclaiming St. John Baptist de La Salle Patron of All Teachers and Student Teachers," Amendale, Md.: The Brothers of the Christian Schools, 1950.

⁴ *Ibid.*

of their thoughts, and the keeper of their hearts. There is here the difference between mere passive knowing and active living by faith's principles. "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven; but he who does the will of my Father in heaven shall enter the kingdom of heaven."⁵ There are many "Lord-Lorders" but fewer doers of the Word.

It is by faith that the Christian teacher sees the image of God in every pupil. Divine Providence places in his charge. Faith, in addition to being the substance of things to be hoped for, is also the evidence of that which appears not. The Christian teacher knows that his own natural judgment is perverted by original sin and by his own personal sins. On a natural basis, he would judge his pupils by sense appearance, by emotional likes and dislikes, or at best by the utility of his task for his own profit. But by the spirit of faith, he rises above nature to see the teaching task and his role therein from a supernatural vantage point; he gets a God's-eye view of his work instead of a man's-eye view or, as we are so fond of saying today, a bird's-eye view. From this higher level, he realizes his tremendous power as teacher and his corresponding responsibility before God. Thus his work must be considered in its relation to the Will of his Creator, which prayerful inquiry can surely discern. With his saintly patron, he will say "Providence must make the first step, and I am content when it appears that I act according to its dictates."⁶ To God, moreover, will all actions and the fruit of them be primarily attributed. This could be understood even by reason in the philosopher's doctrine of Divine Concurrence, but it is more profoundly appreciated in the light of faith. The human contribution is seen in its proper value. "Every good gift and every perfect gift is from above, coming down from the Father of Lights, . . ."⁷ Of ourselves we are nothing but we can do all things in Him who comforts us. "The Lord gave, and the Lord hath taken away. As it hath pleased the Lord, so is it done. Blessed be the name of the Lord."⁸

⁵ Matt. 7:21.

⁶ De La Salle letter of August 28, 1705, Frame No. 10, Rome Archives.

⁷ James, 1:17.

⁸ Job, 1:21.

And yet, paradoxical as it may seem, the human teacher as the simple instrument in the hands of the Divine Teacher by his consciousness of such an ineffable relationship to God Himself actually takes on a dignity which could never be understood by the teacher acting alone. His becomes a truly dedicated service. A wise philosopher once said that there is nothing in all the world more ennobling than to realize that one is spending himself and being spent for a truly worth while cause. Of the young teachers whom he saw it necessary to form into a religious institute for the accomplishment of his high purpose, De La Salle said that they were nothing less than ambassadors and ministers of Jesus Christ. In this, of course, he was but echoing the utterances of the Vicars of Christ, the Fathers of the Church, the Church Councils, and many of the saints. This is important today when the teaching profession is often so little regarded by present-day standards of worth that it is being deserted by thousands each year, and recruits, particularly in the field of Christian education, are far below school needs at every level.

But De La Salle was not content to offer mere generalities to guide his teachers in achieving a life of faith. In the whole field of spiritual literature, it is difficult to find directions more precise than his for the accomplishment of a great objective. They begin with an insistence upon a profound respect for and a constant use of Sacred Scripture. His teachers were enjoined always to carry a copy of the *New Testament* for daily reading and direction. He knew that out of its pages there would arise the character of the wisest Teacher who ever lived. His teachers would learn from it a wisdom that was not equaled by the wisest of men, for it would be the wisdom of God. "But to as many as received him he gave the power of becoming sons of God; . . ."⁹

De La Salle's second directive to his teachers was that all their actions, all their plans, and all their objectives have as their ultimate motive the motive of their faith and that of their pupils, namely, the glory of God. "Therefore, whether you eat or drink, or do anything else, do all for the glory of God."¹⁰

⁹ John, 1:12.

¹⁰ I Cor. 10:31.

Neither reason nor Revelation can present any purpose for creation or for any creatures in it other than that of manifesting or showing forth in themselves, to the extent to which their limited natures are capable, the infinite goodness and beauty of God who in Himself is all sufficient and so needs nothing finite for His perfection. With the first commissioned teachers of Christ, De La Salle's teachers must constantly utter the prayer: "Lord, increase our faith."

The third point is that in all things the teachers are to seek to ascertain the Will of God and, finding it, regulate their conduct by it and do all things with the view of fulfilling it. Through obedience to superiors and through submission to regulations laid down by the authorities of educational institutions established by the Church, Christian teachers make the Will of God their rule. Thus do their actions, even the commonest, become sanctified. Nothing they could possibly do of themselves is important. It is the spirit in which they carry out their duties that counts in the eyes of God. "... thy will be done on earth, as it is in heaven."¹¹

Discipline of the bodily senses is the fourth element in De La Salle's plan for perfection. Faith is accepting on God's word what is not sensed by our bodily powers. A life of faith is one by the eyes of the intellect under the command of the will. "The eye is not filled with seeing, neither is the ear filled with hearing."¹² Love is an act of the rational will. In our fallen state, however, the lower sense faculties are constantly in revolt against our higher faculties. Fallen man has lost his preternatural gift of integrity, perfect order in all his faculties. By the grace of God he must seek to restore the God-intended order. A life for the pleasures of the senses alone is not properly sensuous but sensual. It is destructive of a life by faith. Without faith it is impossible to please God. Love presupposes faith as the intellect is the prior guide of the will.

The Saint's fifth essential is that the Christian teacher be careful not to perform any act out of a purely natural impulse, from natural habit or custom, or from purely human motives either in the hope his action will be noticed and approved by

¹¹ Matt. 6:10.

¹² Eccl. 1:8.

men or from fear of condemnation by his fellowmen. Such actions can have but a natural reward. Teachers living by the spirit of faith must act from the motive of faith, which is God's glory not their own glory. To avoid acting from purely natural motives and to achieve action from a supernatural motive, it is necessary for the Christian teacher to enter into himself regularly and to examine his motives as they are in the sight of God. The Christian teacher's life must be one of recollection. A habit of retreat, a continuous taking of stock, is of prime importance. A life of constant prayer is the best protection against the enemies of perfection.

The development of a consciousness of the continuous presence of God is the sixth duty of the teacher. With a sense of God's presence strong in the teacher's mind, he sees every finite thing in its proper perspective. This sense of God's presence, like every human awareness, must be cultivated deliberately in order to be established as a habit. As a habit it may become second nature. This was perfectly achieved by the human nature of Christ to make it the perfect human nature in action.

Finally, according to De La Salle, living by the spirit of faith means deliberate control of the content of our minds. We are what we think. But there is a limit to what we can think. If our minds are filled with secular affairs and things of no real consequence, there is obviously no room or very little room for thoughts of God and of our relations to Him. This is of particular concern in our day. Wherever one turns, he meets unabashed pagan secularism. And present-day secularism is frequently characterized not so much by ignorance of the supernatural, as among the ancient pagans, but by a deliberate rejection of it after it is known for what it is. Indeed, the latest state of society is worst than the first. It requires heroic effort on the part of the Christian to ward off the pagan onslaught advancing through the theatre, the radio, and the press. The Christian today must give very serious thought to the problem of living in the world and yet not being engulfed in its pagan tide.

De La Salle's directions to his teachers are replete with definiteness and practicality. Teachers transformed through the

life in the spirit of faith he outlined are capable of transforming the lives of others. Once a great teacher, asked how he endured fifty years of teaching Latin and Greek, replied that he never had such a problem. He said that he never taught the ancient languages, not for a single day. He had taught young men and young women, and that is a different matter. The Christian teacher does not teach subjects but students made in the image of God. He teaches them mostly by what he himself is—by what through the grace of God he has made of himself in years of Christ-like development. His own personal objective is attained when with some measure of truth he can say with St. Paul: "It is now no longer I that live, but Christ lives in me."¹³

The Church well knows that great truths are conveyed for more effectively through their embodiment in a person than through abstract expression. De La Salle is the embodiment of the ideal Christian teacher, and the Church's declaration of him as "Patron of All Teachers" was not made without good reason. We may be certain that the Spirit of Truth was guiding the Vicar of Christ in this action. No teacher can afford to neglect this inspired directive of the head of Christendom.

If the consideration here given to this great teacher is not to remain merely an exposition of his life and is to become an inspiration to us all, some resolution for action must be formed by us. In spite of rampant secularism and atheism in the world today, we cannot say that our teaching task is more difficult than that of De La Salle. Few men encountered more violent opposition at every turn in life. Moreover, whatever the form of spiritual evil and in whatever age, it can be overcome by a corresponding spiritual good. Material force, however, is powerless before spiritual evil. Secularism, which is the evil of contemporary education, will be overcome by nothing short of saintly dedicated teaching. This was the weapon for counter-attack found effective by De La Salle; it has been the weapon of his followers in the battles peculiar to their days. The great need in education today, as always, is for saintly teachers. "For our wrestling," as St. Paul says, "is not against

¹³ Gal. 2:20.

flesh and blood, but against the Principalities and the Powers, against the world-rulers of this darkness, against the spiritual forces of wickedness on high."¹⁴

In union there is strength. The action of Our Holy Father in proclaiming a patron for teachers prompts the suggestion that there be formed a powerful spiritual guild of Christian teachers, devoted to the spiritual development of teachers and made up of Christian teachers from within and without our Catholic schools. Such a union under the patronage of St. John Baptist De La Salle could do much to promote a sense of truly dedicated service and a sense of the teacher's dignity before God and man. May 15, the anniversary of our patron's canonization, should be made Christian Teachers' Day throughout the world, a day devoted to prayer for teachers. The intercession of their patron would make this a day of great blessing for teachers.

¹⁴ Eph. 6:12.

EXTRACLAS ACTIVITIES RECOMMENDED FOR ALL PUPILS

Extracurricular activities almost "make" the high school, according to Galen Jones, director of the Division of Elementary and Secondary Schools, U.S. Office of Education.

After surveying practices in 42 high schools with outstanding activity programs, Jones summarized his observations and recommendations in a bulletin entitled, "Extraclass Activities for All Pupils." In the foreword to this publication, he writes, "[If] some gigantic misfortune struck, and all athletic and non-athletic pupil activities were abolished forthwith . . . the high school as we know it today would practically cease to exist."

Still, in spite of the alleged importance of activities, many high schools have not succeeded in providing activity opportunities for *all* students, Jones points out. Frequently, participation is limited by activity costs, scholastic requirements or because the activities sponsored are not in conformity with student wishes and needs.

FROM A COUNSELOR'S NOTEBOOK ON THE IMITATION OF CHRIST

EUGENIE ANDRUSS LEONARD*

So inherent in the philosophy of Christianity is the concept of counseling distraught and lawless persons that one may find the principles and techniques of the field of guidance discussed in the works of many Christian writers. An excellent illustration of this is to be found in *The Imitation of Christ*, which for some five hundred years "has held a chief place in the world's literature; it is still daily in the hands of more readers than any other book except the Bible."¹ Written during the last quarter of the fourteenth century and compiled and edited by Thomas à Kempis between 1424 and 1441, this little treasury of wisdom is replete with sage advice for the modern counselors.²

Some of the ideas that the modern sciences of psychology and psychiatry have slowly and painstakingly evolved, the authors of *The Imitation of Christ* already knew as can be seen in their discerning remarks on human nature and its foibles.

PRINCIPLES OF GUIDANCE

From the goodly numbers of counseling principles that are stated directly or could be implied from statements in *The Imita-*

*Eugenie Andrus Leonard, Ph.D., is an associate professor in the Department of Education of The Catholic University of America.

¹ Edward J. Klein (ed.), *The Imitation of Christ*, p. lviii. New York: Harper and Brothers, 1941.

² Since the authorship of the different parts of *The Imitation of Christ* or *The Following of Christ* is not pertinent to the present study, no discussion of the problem will be included. On authorship and English translations, see Samuel Kettlewell, *Thomas à Kempis*. London: Kegan, Paul, French and Co., 1885; Francis R. Cruise, *Thomas à Kempis*. London: Kegan, Paul, French and Co., 1887; Edward J. Klein, (ed.), *The Imitation of Christ*. New York: Harper and Brothers, 1941; and Joseph Malaise, *The Following of Christ*. New York: America Press, 1941.

Quotations in this article are taken from three translations: (1) Richard Whitford's (1530) as edited by Klein, *op. cit.*; (2) Joseph Malaise's, *op. cit.*, made directly from the original Netherlandish texts as edited by James Van Ginneken; and (3) Aloysius Croft and Harold Bolton's, *The Imitation of Christ*, Milwaukee: Bruce Publishing Co., 1940, translated from an old Latin edition into modern English. The Whitford translation will be used except where the archaic English obscures the meaning.

tion of Christ, four basic principles have been selected for discussion here.

First, the authors give us the primary reason for having a program of guidance:

Therefore, God, hath so ordained that each one of us shall learn to bear another's burden; for in this world no man is without default, no man without burden, no man sufficient to himself, and no man wise enough of himself. Wherefore it behoveth each one of us to bear the burden of others, to comfort others, to help others, to counsel others and to instruct and admonish others in all charity.³

The simplicity and insight of the statement is such that few could improve upon it. It is characteristic that, although the authors laud love of God and love of our fellowmen, they do not give these ideas as the underlying reason for mutual guidance, but rather, state clearly that counseling is needed because, according to God's plan, no man is sufficient to himself. In other words, they give as the *raison d'être* for counseling the fact of man's imperfection rather than the emotion of love, however exalted. This in no way implies that they did not value love of God and love of their fellow men as essential, but that they wished to emphasize the fact that men need one another's counsel whether they are saints or sinners, or Christians or pagans because all men are imperfect. This consciousness of man's limitations is evidenced throughout the book and is the basis for the importance given to the attribute of humility that is essential to all good counselors.

Second, the authors lay down the principle of the intrinsic goodness and worth of all mankind and the necessity for the recognition of this fact by those who would have insight into the problems of mankind. They point out: "If your heart were right, then every created thing would be a mirror of life for you and a book of holy teaching, for there is no creature so small and worthless that it does not show forth the goodness of God."⁴

One of the greatest gifts of Christ is His teaching on the importance of every individual to the Divine economy. To counselors this truth is an open door to the understanding of

³ Klein, *op. cit.*, Bk. I, chap. 16.

⁴ Croft and Bolton, *op. cit.*, Bk. II, chap. 4.

those they would help. Further, the counselor will have insight into the problems of others only to the extent that he recognizes the intrinsic worth and "goodness of God" in each individual. Conversely, the counselor will be blind or lack understanding to the extent that he looks down upon the one to be counseled, whether the contempt concerns mental abilities, social status, social characteristics, personality maladjustments, or religious differences.

The basic quality of this principle to any effective counseling situation is evident, yet there is probably no principle that is so often ignored by counselors. The natural tendency of the counselor is to think of himself as superior in knowledge, ability, and personal adjustment since he is generally chosen for the work because he possesses these abilities in marked degree. However, it is against this superiority complex of counselors that much of the recent emphasis on non-directive guidance has been focused.

The authors of *The Imitation of Christ* go one step further and indicate that the counselor should find a "book of holy teaching"⁵ in the study of the problems of the person to be counseled. That is, in each counseling situation the counselor should expect to learn as much, if not more, than the person to be counseled. In short, the counselor should be a student, also, seeking to understand, rather than one who hands down knowledge and advice to the person to be counseled.

Third, the authors of *The Imitation of Christ* make several references to the concept of individual differences upon which so much in the field of modern psychology is based. However, in each instance the authors refer to the abilities of mankind as God-given and express the concept in connection with moral responsibility. They recognize the differences in individuals not merely as an interesting phenomenon which they have observed, which is a very common attitude today, but as a fact having moral significance for the Christian. They say:

And though one hath received more and another less, yet they all be Thy [God's] gifts and without Thee the least cannot be had. And he that hath received more may not rightfully glorify himself therein, as

⁵ *Ibid.*

⁶ Klein, *op. cit.*, Bk. III, chap. 22.

though he had gotten it by his own merit, nor exalt himself above others, nor disdain others, nor despise his inferiors therefore: for he is the greatest and most acceptable to Thee [God] who ascribeth least to himself.

In the modern guidance program the principle of individual differences is seen most clearly in the extensive testing procedures that have been set up to measure human abilities. But unfortunately, modern scientific research is so completely divorced from religious meaning that many counselors today see no relation between the differing abilities of individuals and their differing functions in bringing the Kingdom of God here on earth.

Fourth, there is in *The Imitation of Christ* a pervading principle of faith in the power of the grace of God. The following quotation is chosen not because it is the strongest statement of this faith to be found in the book, but because it is stated in connection with a counseling situation. The authors state: "If anyone who is once or twice admonished, will not amend, do not argue with him, but commit him wholly to God, that His will may be done and that He may be honored in all His servants, for He knows well how to draw good from evil."⁷

This principle is of special significance to the field of guidance today because counselors have come to rely extensively on the recent scientific discoveries and mechanical devices of modern psychology. There is a marked tendency on the part of even deeply religious persons who counsel today to think that the solution of a counselee's problems can be found in adequate measurement of his abilities and in a full exploration of his environment and his conscious and subconscious mind. While it is granted that scientific truth is of value in a guidance program, it should not be forgotten that the ultimate adjustment of a distraught or lawless person is very literally in the hands of God. A counselor may lead him to a consciousness of the grace of God in him but only God can redeem him. Faith in the power of God's grace is so elemental that it is often forgotten amid the galaxy of modern scientific facts. Counselors think they can solve another person's problems by endlessly busying themselves with giving numerous tests to the person, categorizing him, and making meticulous analyses and voluminous records of his cha-

⁷ Malaise, *op. cit.*, Bk. I, chap. 16.

racter. Yet all of these trappings of the scientific method are, at best, only human aids. They can so clutter the counselor's mind that he leaves no time for the quiet of a profound faith to act upon the person to be counseled, nor place for the dynamic power of God's grace to motivate the remedial plans that he is proposing. Yet, without God's grace all his planning will be of little avail.

ATTRIBUTES OF A GOOD COUNSELOR

The little golden book, as *The Imitation of Christ* is often called, characterizes the good counselor with fine discrimination, but there is space here to mention only six of the essential attributes; e.g. humility, charity, purity of heart, personal poise or peace, patience, and lack of self-deception. Of these humility is mentioned most frequently and is given the first place in importance. To what extent this is an expression of the age in which the book was written (sometime between 1370-1441) is not of present concern, but it is interesting to note in passing that then, as now, the emphasis on scholarly pursuits endangered the importance of the attribute of humility in the minds of the counselors of the day.

In their efforts to call attention to the importance of the attribute of humility, the authors tend to belittle knowledge *per se*, believing that knowledge without humility is of little value. They give us some pithy reasons for this emphasis which are as true today as 500 years ago. First, they warn us of what we do not know:

If thou think that thou knowest many things and hast great learning, yet know it for certain that there be many more things that thou knowest not. And so thou mayest not right-wisely think thyself learned but rightest rather to confess thine ignorance and folly.⁸

Then they raise a question which every counselor should ask himself daily: "Who may foresee all things? or who may prevent all evils that are to come?"⁹ And in one translation there is added here slyly ". . . we are all weak men, although many take us for angels."¹⁰

⁸ Klein, *op. cit.*, Bk. I, chap. 2.

⁹ *Ibid.*, Bk. III, chap. 45.

¹⁰ Malaise, *op. cit.*, Bk. III, chap. 45.

Of the humble man they say: "There is none more rich, none more free, none [with] more power, than he that can forsake himself and all passing things, and that truly can hold himself to be the lowest and vilest of all."¹¹ And again: "He is truly great who is little in his own eyes and makes nothing of the highest honor."¹²

They warn against pride:

Let not your heart be troubled about the shadow of a great name, . . .¹³ Read never in any science to the intent thou wouldest be called wise, but study rather to mortify in thee all stirrings of sin; . . .¹⁴ Never think that you have made progress in virtue, unless you consider yourself inferior to all others. . . .¹⁵ I [God] teach without sound of words, without confusion of ideas, without inflating the minds of men. . . .¹⁶ Therefore raise not thyself unto pride for any craft or knowledge that is given unto thee but have the more fear and dread in thy heart, for certain it is that thou must hereafter yield therefore the straiter account.¹⁷

To the counselor they speak directly:

If thou admonish any person for his soul's health, look thou do it not to get thee thereby an name or fame in the world. . . .¹⁸ To think well and blessedly of others is a sign and a token of great wisdom, and of great perfection and singular grace. . . .¹⁹ If thou see any person sin or commit any great crime openly before thee, yet judge not thyself to be better than he for thou knowest not how long thou shalt persevere in goodness. . . .²⁰ We are all frail but thou shall judge no man more frail than thyself.²¹

Of the attribute of charity, the authors exclaim:

Truly he is great that hath great charity. . . .²² Without charity the outward deed is little to be praised, but whatsoever is done in charity, be it never so little, or never so despicable in the sight of the world, it is right profitable before God, who judgeth all things after the intent of the doer and not after the greatness or worthiness of the deed.²³

¹¹ Klein, *op. cit.*, Bk. II, chap. 2.

¹² Croft and Bolton, *op. cit.*, Bk. I, chap. 3.

¹³ Malaise, *op. cit.*, Bk. III, chap. 24.

¹⁴ Klein, *op. cit.*, Bk. III, chap. 43.

¹⁵ Malaise, *op. cit.*, Bk. II, chap. 2.

¹⁶ *Ibid.*, Bk. III, chap. 43.

¹⁷ Klein, *op. cit.*, Bk. I, chap. 2.

¹⁸ *Ibid.*, Bk. III, chap. 24.

¹⁹ *Ibid.*, Bk. I, chap. 2.

²⁰ *Ibid.*

²¹ *Ibid.*

²² *Ibid.* chap. 3.

²³ *Ibid.* chap. 15.

Paraphrasing St. Paul's statement in I Cor. 13:2, they ask: "If I knew all things in this world, without charity, what should it avail me before God, who judgeth every man after his deed?"²⁴

To the harassed or indignant counselor they point out: "Behold how far you are from true charity and humility which does not know how to be angry with anyone, or to be indignant save only against self."²⁵ And in joy they exclaim: "Oh how powerful is pure love for Jesus when it is free from self-love and self-interest!"²⁶

Of great interest to counselors is the authors' statement regarding the attribute of purity of heart and its relation to the counselor's ability to understand the problems of others. They recognized the presently known psychological fact that insight into personnel problems may be hindered by the emotional state of the counselor particularly by prejudice, hate, and inordinate love. Characteristically the authors come directly to the point: "If you were interiorly good and pure, you would see and fully understand all things without hindrance."²⁷

The attainment of such goodness and purity is the goal of all conscientious counselors, but since perfection is not likely to be accomplished in this world it behooves every counselor to examine himself carefully and free himself as far as possible from all personal emotions before he presume to seek to understand the problems of others.

Closely allied to purity of heart and dependent upon it is the attribute of personal poise or peace. The authors remind the counselor: "First keep peace with yourself; then you will be able to bring peace to others. A peaceful man does more good than a learned man, whereas a passionate man turns even good to evil, the peaceful man, being good himself, turns all things to good."²⁸

Modern psychology has proved the concept profoundly true. Only the counselor at peace with himself and God is capable of bringing real peace to others. Again the ideal is far above the accomplishments of the rank and file of the workers. As

²⁴ *Ibid.* chap. 2.

²⁵ *Ibid.* Bk. II, chap. 3.

²⁶ Malaise, *op. cit.*, Bk. II, chap. 11.

²⁷ *Ibid.*, chap. 4.

²⁸ Croft and Bolton, *op. cit.*, Bk. II, chap. 3.

our authors plaintively conclude: "A few finally live at peace with themselves and try to restore it to others."²⁹

References to the attribute of patience are to be found in many parts of the book. In one place, counselors are urged to "wisely and patiently weigh things,"³⁰ implying that suspended judgment, gentle consideration, and careful study of the facts are needed in any effective counseling situation.

In the chapter on bearing the defects of others, counselors are reminded:

[They] also have much indeed which others have to endure, . . . [and therefore,] the things which a man cannot correct in himself or in others, he ought to bear patiently until God ordains otherwise . . . pray that God may come to help so that you may be able to bear them graciously.³¹

Thus endurance of defects is enriched by the alchemy of God's love, and graciousness takes the place of drab toleration. A warm smile replaces the weary sigh, and thereby the anxious or frightened student is encouraged to smile and relax a little in the light of God's grace.

In their awareness of the prevalence of self-deception in the mental life of mankind, the authors of *The Imitation of Christ* foreshadow the recent extensive psychological studies on man's tendency toward continual rationalization of his motives and desires. Shrewdly, they warn us that "every desire cometh not of the Holy Ghost though it seem right wise and good, for it is full hard to judge whether a good spirit or an evil, moveth thee to this thing or that; or whether thou be moved of thine own spirit."³² Therefore, "we may not trust much in ourselves nor in our own wit, for oft times through our presumption we lack grace, and right little light of true understanding is in us. Many times what we have we lose through our negligence; and yet we see not, nor will we see, how blind we are."³³

²⁹ *Ibid.*

³⁰ Malaise, *op. cit.*, Bk. I, chap. 4.

³¹ *Ibid.*, chap. 16.

³² Klein, *op. cit.*, Bk. III, chap. 15.

³³ *Ibid.*, Bk. II, chap. 5.

Continuing, our authors become specific and affirm: "Oftimes we do evil and in defence thereof we do much worse; and sometimes we be moved with passion and we think it is a seal to God."³⁴ In another place they charge: "That which seems to be charity is oftentimes really sensuality, for man's own inclination, his own will, his hope of reward and his self-interest are seldom absent."³⁵

The school counselor is very susceptible to this hazard of self-deception because he generally identifies himself with the school in which he is working so that he can do things for himself by apparently doing them for the school. For instance, a counselor can expel a lawless student avowedly in order to preserve the good name of the school when actually he is expelling the student because he is annoyed, shocked, angry, or unsympathetic with the student. Or the counselor may drop a student from the roll apparently to uphold the high academic standards of the school when really he is dropping the student because he does not want to bother with the problems of academic adjustment, curriculum revision, and remedial procedures involved in the situation. In his self-deception he forgets that the school exists to serve the students, not *vice versa* and that he exists as a school counselor not for his own, or even the schools', glory, but to serve the students. Thus, many counselors "unawares, seek themselves in the things they do. They seem even to enjoy peace of mind when things happen according to their wish and liking. . . ."³⁶

SUGGESTIONS ON COUNSELING TECHNIQUES

The acumen that the authors of *The Imitation of Christ* show regarding the techniques of counseling is no less penetrating than their thoughts regarding the underlying principles of counseling or the essential attributes of the good counselor. For the sake of brevity, seven suggestions are chosen and treated here.

(1) Do not believe all that you hear. The necessity of suspended judgment and careful verification of all facts can scarcely be over estimated by the counselor.

³⁴ *Ibid.* chap. 5.

³⁵ Croft and Bolton, *op. cit.*, Bk. I, chap. 15.

³⁶ *Ibid.*, chap. 14.

It is not good lightly to believe every word or instinct that cometh. . . . But alas for sorrow, we be so frail that we anon believe of others evil sooner than good. . . .³⁷ And on the other side, every man is a liar, weak and unstable and sliding, most especially in words, so that scarcely it may be believed that seemth openly to be true. . . . O how good and how peaceful it . . . not to give full credence till the truth be tried . . . not be moved with every flake of words.³⁸

(2) Do not gossip about your students, but when expedient take counsel from a wise man.

[It is] great wisdom not . . . forthwith to show others all that we hear or believe,³⁹ . . . nor to report lightly to others all that we hear or see. . . . From such tales and from such unstable men, Lord, defend me, that I fall not into their hands, and that I never commit any such things [betrayal of a confidence]. A true word and a stable [one], Lord, give unto my mouth, and deceitful tongue drive far away from me; for that which I would not have others do to me, I ought to beware that I do not to any other.⁴⁰ . . . [Rather in time of perplexity,] take counsel with a wise and conscientious man.⁴¹

The sacredness with which a counselor holds the confidence of others is a measure of his professional integrity. While he may wisely seek counsel himself regarding the problems of a counselee from some one more learned in a given area of knowledge, as a doctor does, this should be done only to better serve the person being counseled and not as an interesting bit of gossip that will amuse the hearer.

(3) Do not have an overweening curiosity about the intimate lives of your students.

My son, saith our Lord, look thou be not curious in searching another man's life, neither busy thyself with things that belong not to thee,⁴² . . . nor shalt thou meddle with things that pertain not to thee,⁴³ . . . for there be many things the knowledge of which bringeth but little profit and little fruit to the soul.⁴⁴

In this day of analytic probing into the innermost recesses of the individual, it is of utmost importance that counselors guard

³⁷ Klein, *op. cit.*, Bk. I, chap. 4.

³⁸ *Ibid.*, Bk. III, chap. 45.

³⁹ *Ibid.*, Bk. I, chap. 4.

⁴⁰ *Ibid.*, Bk. III, chap. 45.

⁴¹ Malaise, *op. cit.*, Bk. I, chap. 4.

⁴² Klein, *op. cit.*, Bk. III, chap. 24.

⁴³ *Ibid.*, chap. 25.

⁴⁴ *Ibid.*, Bk. I, chap. 2.

against overweening curiosity and vicarious living in the affairs of their counselees. The counselor needs to know only enough to assist the counselee in finding his own solution to his problem.

(4) Do not pass judgment on your students.

Of other men's deeds thou shalt not judge presumptuously.⁴⁵ . . . We would gladly have others perfect, but we will not amend our own faults. We would that others should be straitly corrected for their offences⁴⁶ and we will not accept the excuses of others.⁴⁷ . . . Have always a good eye to thyself and beware thou judge not lightly other men. In judging others a man oft laboureth in vain, oft erreth and lightly offendeth God.⁴⁸ . . . Be not rigorous to any person that is tempted, but be glad to comfort him as thou wouldst be comforted.⁴⁹

Certainly no admonition is more needed by counselors than this one regarding judgments. It is not the function of the counselor to judge the person to be counseled. Rather it is his function to assist and comfort the counselee as he would wish to be helped himself in a similar situation.

(5) Study the motives behind the deed rather than the overt act.

It is oft times asked what deeds such a man hath done, but of what zeal, or of what intent he did them is little regarded.⁵⁰ . . . God . . . judgeth all things after the intent of the doer and not after the greatness or worthiness of the deed.⁵¹

Often what appears to be a lawless act is, in fact, a mistake caused by ignorance or misunderstanding. This is particularly true of young people who do not recognize their limitations and forage far and wide for new and exciting experiences in the growing standardization of modern life. It is therefore very important for a counselor to inquire into the motive behind an act before drawing any conclusions regarding the act.

⁴⁵ *Ibid.*, Bk. III, chap. 25.

⁴⁶ *Ibid.*, Bk. I, chap. 16.

⁴⁷ Malaise, *op. cit.*, Bk. II, chap. 3.

⁴⁸ Klein, *op. cit.*, Bk. I, chap. 14.

⁴⁹ *Ibid.*, chap. 3.

⁵⁰ *Ibid.*, Bk. III, chap. 31.

⁵¹ *Ibid.*, Bk. I, chap. 15.

(6) Be 'not hasty in the consideration of other people's problems.

. . . the thing is advisedly and leisurely to be considered and pondered that almighty God be not offended through our lightness. . . . It is, therefore, great wisdom not to be hasty in our deeds, not to trust much in our own wits, not lightly to believe every tale . . .⁵²

The pressure of life today makes this admonition of unusual import to those currently doing counseling. In the schools and colleges of today, the pressure of the number of students and the complexity of campus life tend to force a counselor to make snap judgments. There does not seem to be time or money enough to provide adequate service for the leisurely consideration of students' problems. Particularly is this true if the problem concerns the breaking of a school or college rule, in which case it is more expeditions to act like the queen in *Alice in Wonderland* and order "off with her head" than to study cautiously the infraction of rules in order to determine its significance in terms of the student's life. A good counselor is a friend, but "it is right hard to find a friend so faithful and so true that he will persevere with his friends in all his troubles."⁵³

(7) Ignore those things which are unimportant: "And thou must also, as with a deaf ear, let many things pass as if thou neither heard nor saw them. . . ."⁵⁴

The efficacy of this admonition is well known to counselors. But in their inordinate desire to have others perfect, or as nearly so as they can make them, counselors often harp on small offences, teachers become fault-finders, and parents nag their children until they defeat the purpose of their counseling. The real art of counseling lies in the mutual understanding and acceptance of the minor faults of counselors and counselees. As a wag once put it: "We are all saved by our small sins that keep us humble."

⁵² *Ibid.*, chap. 4.

⁵³ *Ibid.*, Bk. III, chap. 45.

⁵⁴ *Ibid.*, chap. 44.

A PHILOSOPHIC SYNTHESIS OF THE SCIENCES

SISTER HELEN SULLIVAN, O.S.B.*

The purpose of this paper is to present an epistemological discussion of the findings of science and to show the place and function of these same findings in the general hierarchy of learning. Before attempting this, however, it seems wise to define all terms and thereby prevent misconception and misunderstanding.

The term "science" as used in this paper has a comprehensive connotation. It means "the certain and evident knowledge of things through their causes". As a further elucidation of the term, let it be noted that the concern here is solely with speculative sciences or those branches of learning whose end is *knowledge* as distinguished from those whose end is the *good* of man. The speculative sciences admit of a further classification, viz., *explicatory* or those which deal with essences as known and *affirmative* or those which deal with essences as concealed. The former category includes deductive sciences and the latter, inductive sciences. Mathematics may be cited as an example of an explicatory science, while physics serves as typical of affirmative science. An essence is said to be known when it can be isolated from concrete existence. Thus a circle may be known in its own nature quite apart from any individual, concrete representation of the same. Not so in the realm of the affirmative sciences. Thus the contraction of metals due to cold is a phenomenon that can be known only through its visible and sensible manifestations.

By a philosophic synthesis of the sciences is meant a comparative study of the truths gained from speculative branches in the light of ultimate explanations. It is important to determine how the truths of one science correlate with those of another and how complete is the picture of reality gained thereby. In brief, the writer aims to show how far science can progress in the attempt to answer the fundamental questions of the uni-

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verse, and also to ascertain what is the unifying principle in the realm of knowable things. The ideal which motivates these investigations is beautifully and cogently expressed in the words of the eminent contemporary thinker, Jacques Maritain, as follows: "One of the conditions necessary for the construction of a world more worthy of man and the advent of a new civilization is a return to the genuine sources of knowledge, an understanding of what knowledge is, its value, its degrees and how it can create the inner unity of the human being."¹

At this point the question may be raised as to the necessity of such a philosophic inquiry as has been proposed. Many reasons can be given to show both the importance and the necessity of such a synthesis. First among these is the pluralistic nature of the universe. Deeply rooted in the heart of man is the belief that nature forms a rational whole and that she carries an understandable message. The seekers after truth are ever in quest of the oneness revealed in many things. Because of the contingency of the material universe, no essential and perfect unity is possible in human knowledge; still the human intellect is restless and ever strives for more basic knowledge of the world about man. The motivating force that has spurred all scientists into action has been the hope for finding the unitary theme underlying all reality. The Greek thinkers after much consideration on this problem gave the world various theories notably the physical theory of Thales, Heraclitus, Parmenides and Leucippas; the mathematical theory of Pythagoras and Anaximander and the functional theory of Empedocles and Aristotle. Various adaptations of these theories have recurred throughout the evolution of scientific thought, and history shows one or the other theory enjoying prominence in a given century. Real science is ever concerned with a study of universal characteristics common to many individual entities. Since the method of science is one of experimentation, observation and comparison of material, individualized entities, the scientist easily loses himself in the particular and forgets the universal truth he originally set out to find. It is a case of losing one's perspective of the whole because of a too restricted and intensive study of a part.

¹ Jacques Maritain, "On Human Knowledge," *Thought*, XXIV (June, 1949), 225.

If all branches of knowledge are meant to liberalize the mind of man, then one of the most compelling reasons why there must be a synthesis of the sciences is the fact that it makes for a wholeness of view. It prevents man from developing and maintaining a distorted picture of reality. It offsets the undue and often exclusive emphasis on overspecialization and the popular tendency to stress techniques of manipulation instead of the power of thinking.

It is not sufficient for the educator to have established his own perspective in the world of modern science but he must also train the student to maintain a balanced view with regard to the value of scientific findings. This can only be done by making sure that the student has a correct theory of knowledge, i.e., how the intellectual process of acquiring ideas takes place. Likewise, the student must recognize that there are other avenues of truth and other types of knowledge than the purely scientific. Some writers discuss human knowledge under the two big headings: intuitive and discursive. The primary concern of the scientist is with the latter type but he cannot ignore the validity and value of the former. One of the by-products of a materialistic and sensate culture is the fact that it engenders a positivism in the realm of knowledge. Experimental sense knowledge alone is regarded as valuable and worthy of man. The experimental method claims to embrace within its scope the totality of accessible truth. Such an epistemological viewpoint overemphasizes the role of empirical data and fails to consider the role of man's spiritual intellect in the acquisition of truth. Equally distorted is the view which neglects the empirical world and attributes to the intellect the power to *construct* the sensible world.

A correct understanding of the nature of abstraction will prepare the student to understand the hierarchical scale of learning because the classification employed therein rests on the three grades of formal abstraction. Abstraction may be described as that operation of the active intellect of man which strips an object of its accidental notes so as to render it intelligible. According to Scholastic thinkers, things qualify as objects of speculative science under a two-fold aspect, i.e., immateriality and immobility. It is the task of the natural intellect to dema-

terialize things and thus render them fit and knowable for man's spiritual faculty—his intellect. The habit of science further perfects the intellect and refines the immaterial, intelligible object by passing judgment on it in terms of its necessary and immobile principles. Among the world of intelligible things that are presented to man's intellect three generic classes arise. Consequently, the intellect exercises three specific degrees of abstraction. Among the objects of our knowledge are certain things that are bound to matter both in their knowability, things that exist only in matter and are so defined and limited that sensible matter is an indispensable part of them. Such are the proper objects of study for the experimental sciences. The student of the so-called "positive sciences" attaches meaning to a concept precisely because he ascertains it through sense experience. It is impossible to conceive of the metal—silver—apart from its chemical and physical properties.

A second class of objects comprises those which are bound to matter for their existence but not in their knowability for their definition; are independent of sensible matter. This class of knowable beings is the object of mathematical studies. There is still a third group of intelligible objects that can both exist and be thought of without any reference to matter. Such are potency, substance, unity, and plurality.

The type of abstraction proper to the first level is merely a partial remotion from sensible matter. The intellect strips the object of its *individual* sensible matter leaving *common* sensible matter which is the subject of qualitative determinations. Thus if one wishes to study the quality and tone of the human voice, he may abstract from a particular individual, say Nelson Eddy, but not from the class of human voices. The experimental sciences are ever concerned with qualitative being. In the mathematical order, remotion from sensible matter is complete. Mathematics is not concerned with sensible qualities but only with pure quantity. It is concerned with material objects in so far as they have form and extension. Arithmetic is generally accorded a higher place in the scale of sciences or is considered more abstract than geometry because the former has practically no visual appeal. Metaphysics, at the topmost peak of the scale, is concerned with pure being. The degree of im-

materiality realized in the essence of a thing constitutes it in the intelligible order and the corresponding degree of immobility realized in the principles of that essence constitute it in the scientific order.

Mobility is concerned with the principles flowing from essences which the judgment uses to formulate scientific conclusions. In the physical order the intellect deals with essences which actually contain the principles of motion—moreover, it considers its object as moving. In the mathematical order, the emphasis centers around essences which are potentially subject to change and the objects of intellectual activity on this level are regarded only as capable of change. On the metaphysical level we find complete immobility or absolute immutability in the principles which constitute the object.

The specific speculative sciences corresponding to each level are:

- (a) first level—pure natural science—study of qualitative being;
- (b) second level—mathematics—study of quantitative being;
- (c) third level—metaphysics—study of pure being.

It is possible to have border-line sciences partaking of the nature of two levels. Thus, the science whose matter is drawn from the physical universe and whose form is mathematical is called mathematical physics. In a similar way, we obtain philosophy of mathematics.

With such a classification or hierarchical order established, one has a directive for examining the nature or the subject matter and the methodology of the various sciences. The natural sciences on the first level are concerned with changing things as changing. They are not directly dependent upon either of the higher sciences, mathematics or metaphysics. In like manner, mathematics holds an independent position. It is concerned with quantitative being capable of change. It is not subject to regulation by metaphysics. No science proves its own subject matter and no science proves its own first principles. But given its subject matter and its basic postulates, science can prove

things regarding that same subject matter and from the principles governing the subject matter. The special sciences each have their own differentiating principles which, in turn, rest upon the basic truths common to all sciences.

Before passing on to a discussion of ways to achieve this synthesis, or at least to inaugurate this integrating process whereby truths are fused into an intelligible unity, it seems wise to comment on the nature and value of scientific knowledge so as to be aware at once both of its power and its limits. If science is to be science—if it is going to push back the boundaries of sensible objects so as to reveal their knowability—then man must admit that it has a *real* value and that it puts him in contact with the *real* world. Paradoxical as it sounds, subjective idealism enjoys great popularity in some *scientific* circles—it is the inevitable conclusion of those who forget that man knows the objective intelligible scientific world before he knows the ideas which represent it. For the realist, the *thing* is always known before the *idea* of the thing. The intellect knows universals directly and singulars indirectly and the phantasm plays the role of a connecting link between the idea and the real thing in the external world. A science that is built up on a denial of objectivity or real value condemns itself at the outset.

The nature of anything is that which remains invariant or unchangeable in the midst of constant change. Science studies natures or universals that are shared by many individuals. Pure experimental science cannot get at the intimate nature of anything but it can arrive at a knowledge of the characteristics common to many things. The method of science requires that it deal with individuals because natures or universals do not exist in an abstract state, but are realized concretely in particularized beings.

How can this synthesis be achieved in an educational world which has grossly exaggerated the value of the experimental method and extrapolated science beyond all proper limits? In the first place, it would seem necessary to reclaim science from its present degraded position of being one of many techniques and to recognize it as one among several *rational* approaches to Truth. Perhaps less emphasis on science and more attention to a study of nature will afford a comparative view of rational

methods. All the recognized rational disciplines are variations of the general method of reason working on experience, yet each has its distinct, unique and legitimate function. Science can never replace ethics and metaphysics in our synthesis of knowledge as present day chaotic society testifies.

In this paper the writer has attempted to explain the true nature of science, as well as the necessity for regarding it as a rational approach to truth in opposition to the popular restricted view which regards it only as a technology with an autonomous scheme of data, laws, and theories. A hierarchical scale of speculative sciences has been established, and it has been shown what may be expected from the pursuit of a particular branch of learning. The proper spheres of action of the various sciences have been indicated as well as the complementary roles with other sciences.

A fitting conclusion is provided by the words of E. F. Caldin:

Scientists should make it their business to uphold rational values and at the same time resist attempts to extend scientific methods to fields where it is inappropriate and can only lead to disastrous conclusions. Science should find a place in liberal education which is incomplete without a view of nature; the deficiencies of its method can be supplied by teaching it in association with other disciplines.²

²E. F. Caldin, *The Power and Limits of Science*, p. 174. London: Chapman and Hale, 1949.

TOP TEN RECEIVE "FREEDOM" AWARDS

Awards for outstanding programs which teach basic concepts of the American way of life have been made by Freedoms Foundation (whose headquarters are in Valley Forge, Pa.) to ten schools.

Among these ten are the parochial and public high schools of Greater Cincinnati. Program were evaluated in terms of their effectiveness in highlighting ideals of freedom. Judging the merit of the projects was a panel of state supreme court justices and heads of patriotic societies and civic organizations.

A leaflet now in preparation will report features of some of the programs, one of which is the Cincinnati series of "junior town meetings."

THE STATUS OF CATHOLIC JUNIOR COLLEGES

REV. JOSEPH B. TREMONTI, C.S.V.

The junior college is an institution offering two or four years of instruction suited to the needs of its particular students. Two types of junior colleges are considered here: first, an institution which embraces two years of standard collegiate study; and second, an institution embracing two years of standard collegiate study, the thirteenth and fourteenth years, which are integrated with the last two years, the eleventh and twelfth, of accredited high school study. In this second type of institution, grades 11 to 14, the four years of school are administered as a single unit, while the program of the last two years may be so organized as to be preparatory for senior liberal arts college, professional college, or fine arts college, or it may be general, semi-professional, or terminal.

Of the 43 junior colleges under Catholic auspices, 25 are considered in this study. The 18 not considered are sister-training institutions and seminaries which, because of their specialized religious programs, do not fall within the scope of the study. The 25 considered are made up of 18 colleges for women, four for men, and three co-educational institutions. They are located in 11 different states and the District of Columbia.

DEVELOPMENT

All Catholic junior colleges considered in this study were of modern origin, having been established after 1914. This is shown in Table 1 which gives the dates of founding of these 25 institutions.

*Rev. Joseph B. Tremonti, C.S.V., Ed.D., is on the staff of the School of Education of the University of Detroit. This article is the first of a series on the Catholic junior college which Dr. Tremonti will write for *The Review*. A more complete treatment of the topic is to be found in the writer's doctoral dissertation, "The Status of Catholic Junior Colleges in the United States," which was written in 1950 and which on deposit at Temple University, Philadelphia, Pa.

TABLE 1
DATE OF FOUNDING OF TWENTY-FIVE CATHOLIC
JUNIOR COLLEGES INCLUDED IN THIS STUDY

Years	Number of Colleges
1915-1919	3
1920-1924	6
1925-1929	5
1930-1934	3
1935-1939	3
1940-1944	4
1945-1949	1
Total	25

The dates given in Table 1 are those of the establishment either of separate institutions as junior colleges, the junior college departments of academies, or the withdrawal of the upper two-years of four-year colleges.

Although all the Catholic junior colleges were established in recent years, the institutions from which they developed or are now affiliated were established at earlier dates. One was established in 1799, two were established in 1841 and 1853 respectively, four were established in the decade between 1870 and 1879, two were established in the 1880's, two in the 1890's, and two in the first decade of this century. The remainder, twelve, were established since 1915.

With one exception, the Catholic junior college or the junior college department of an academy was established to solve a problem or problems recognized by an individual or group within a religious community. The founding of a Catholic junior college was an attempt to meet one or more of the following situations:

(1) The students in a Catholic academy desired to continue their training in a Catholic institution without traveling a long distance to a four-year college or university. The students felt this need more keenly because non-Catholic students were finding opportunities in nearby public and private junior colleges at relatively low costs for tuition, board, and travel.

(2) Increasing numbers of young, people, both Catholic and non-Catholic, saw the advantages of a college education and parents were able to finance part of a college course. Such

students furnished a challenge to administrators of Catholic educational institutions to provide for their needs by establishing a junior college.

(3) A few sister training institutions that had developed college facilities for the training of nuns for teaching found that they could also take care of lay students giving them a general two-year college course. In time, the training of lay students became the chief function of these institutions.

(4) The Catholic church maintains institutions for the training of priests. In some cases the period of training begins at the ninth-grade level. It has been found, however, that 80 per cent of the students entering at the ninth grade level do not complete their training for the priesthood. In order to reduce this high rate of withdrawal some minor seminaries have been established at the junior college level. Some of the minor seminaries expanded their programs to include curricular offerings for lay students. In time, the number of students following other curricula greatly exceeded those in the divinity program.

(5) During the depression of 1930's and during the recent war, some four-year Catholic colleges experienced a decline in enrolment and income. To cope with this situation, they became two-year institutions.

(6) Catholic educators of vision saw the need for a completely articulated system of Catholic education extending from kindergarten to graduate school. The Catholic junior college was viewed as a unit articulating with high school and senior college.

(7) Growing religious communities saw in the establishment of a two-year college unit an opportunity to serve a greater number of Catholic youth.

At the time of their organization, as well as at the time of this study, all Catholic junior colleges included a liberal arts curriculum in their offerings. Ten institutions began with only a liberal arts curriculum, while five of the schools have never added any other curriculum.

In addition to the liberal arts curriculum, other initial offerings were: teacher training, music, commerce, pre-and terminal home economics, pre-journalism, pre-nursing, general secretarial,

pre-divinity, pre-medicine, pre-dentistry, pre-pharmacy, pre-law, pre-engineering, education, aviation, and business administration.

Only one school reported having dropped a curriculum. This was a curriculum in air education that attracted attention only during the war years. Four schools reported having added no new curricular offerings. New offerings varied between one and six new curricula, with a mean of 2.8 per institution where additions were made. Among the types of curricula added were the following: secretarial, teacher training, nursing, art, commerce, home economics, family life, medical technician, terminal business, terminal liberal arts, radio, dental hygiene, pre-physical and occupational therapy and social work.

Twenty-one schools had introduced special services since the time of their organization. All of them had originally, or introduced later, guidance programs, standardized testing and health services of some sort. One school introduced special services for adult education, and another a placement service for graduates.

PURPOSES

Against the background of Catholic educational philosophy, the purposes of Catholic junior colleges were found to be as follows:

- (1) To teach the student to model his character after that of Christ.
- (2) To make an efficient and enlightened Catholic laity. The college can inculcate virtues based on Catholic principles so that lay-men and lay-women will consistently think and act in accordance with right reason.
- (3) To act as a Catholic cultural center, tending to promote racial, religious, and social tolerance and love for duty, home, fellowman, God and country.
- (4) To provide a general Christian cultural environment leading to fitness for higher education, business, and industry.
- (5) To provide limited cultural education for those who cannot afford time or money for a four-year college program. In those courses studied, the student can develop his mind to serve and recognize truths; to develop the will to desire and follow

good, and to motivate the whole man to act in a Christian spirit and manner.

(6) To aid the student in earning a living. This can be fulfilled by providing the means whereby the student can choose and train for any one of a number of different vocations.

SPECIFIC FUNCTIONS

From the preceding statements of purposes, the specific Catholic junior college functions appear to follow:

Preparatory—The Catholic junior colleges emphasized in their curricula the function of preparing for a third and fourth year of college. Approximately one-third of the entering students continued higher education.

Popularizing—The Catholic junior college made higher education more accessible to more people at low tuition costs. At the time of the study it was drawing increasing numbers of students from far and near.

Terminal—The Catholic junior college provided terminal courses so that the students might round-out their education and be qualified to take up vocational activities in a competent and Christian manner.

Guidance—The Catholic junior colleges recognized the need of guidance programs. With the growing popularity of a higher education, many of the students are not well informed as to their abilities and the nature of a college program. All junior colleges must accept the duty of guiding students into lines of study for which they are best fitted.

The entire operation of Catholic junior colleges is in terms of Catholic philosophy and educational objectives for men and women of ages 19 and 20. The student body is chosen from those thought to be best fitted to profit through the attainment of these objectives. The staff is selected because of its common zeal for and skill in attaining the ends that are set up for the student. Curricular offerings, teaching procedures, guidance, and extra-class activities are all organized in the framework of a common philosophy with clear-cut specific aims.

STUDENT PERSONNEL

The typical student in a Catholic junior college was a Catholic young woman 19 years of age who had better than usual success in an academic program in high school. In addition to English and social studies, her high school program had included mathematics, science and foreign language. This general cultural program was continued in a Catholic junior college for women. She lived in the junior college dormitory and visited her home in a city over 300 miles away only during the more extended vacations of the school year. There was a slightly better than even chance that she would remain in the Catholic junior college for a second year and graduate, but there was only one chance in three that she would continue her higher education for a third year in some other institution.

While a man was less likely to attend a Catholic junior college, there was a substantial proportion (22.8%) of men in the Catholic junior college population. The men were just as likely to attend a separate college for men as they were to attend a co-educational school. Slightly more than half of the men were veterans.

Most of the students were likely to be Catholics, but there were very few nuns attending, except during the summer session. More than one fourth of the students were non-Catholics. In one institution, five of each six students were non-Catholics.

Slightly more than a third of the students came from rural areas. The students were likely to come from three or four near-by states and one or two foreign countries. As many as one-third of the students were at home on the junior college campus because they had had their secondary education in the academy which was associated with the junior college.

For a number of students, probably one-third, the Catholic junior college was an institution preparatory to the junior year of a four-year college. Many were women looking for a place to complete a general cultural education prior to marriage. Some sought an opportunity to specialize in fields that require only two years of technical training prior to entry into an occupation. Some students did not have clear-cut goals. They sought in the junior college help in formulating their specific individual objectives.

In general, admission requirements of Catholic junior colleges were more difficult of attainment than those of public junior colleges. A study of public junior colleges in eighteen states reported by Simms¹ shows over half the states requiring only high school graduation for admission to junior college. All but one Catholic junior college had scholastic requirements in addition to high school graduation specifying certain subject preparation, specific standing in class and or passing an entrance examination.

Admission requirements were of three kinds: (a) secondary school preparation, (b) entrance examinations, and, (c) character and personality descriptions.

Secondary School Preparation—Graduation from high school was required by all Catholic junior colleges. All Catholic junior colleges required an official transcript of the scholastic record from an accredited four-year or three-year senior high school. Fifteen Carnegie units in grades 9-12 were demanded by 18 institutions and 16 units by the remaining seven institutions. A definite number of units in certain subjects was specified. These subjects were English, mathematics, social studies, science, and foreign language.

In specialized curricula, some schools required other subjects. For admission to curricula preparatory to chemistry, medicine and dentistry, students were required to have three units of English, two units of foreign language, and two units of mathematics. The pre-engineering curriculum requirements were three units of English and three units of mathematics. The music curriculum called for three units of English and two units of foreign language and specialized courses in music. Individual examinations in music were also used to determine fitness in this field.

With regard to the quality of the student's work, the requirements were:

(1) All schools—a general average of C or better, where C is the grade above the lowest passing grade.

¹ C. W. Simms, *Present Legal Status of Public Junior Colleges*, pp. 143-148. Contributions to Education. Nashville: George Peabody College for Teachers, 1948.

(2) All schools—a standing in the graduating class above the lowest third, fourth, or fifth of the class in rank of marks.

(3) Some schools—an average of 78 per cent and passing marks in all fourth-year high school subjects.

(4) A few schools—probationary admission where high school transcripts showed some grades below average. This probation had to be removed by the end of the first semester. At the direction of the dean, a student admitted on probation might be required to carry less than the normal scholastic load.

Entrance Examinations—Only a few schools required applicants to take the examinations of the College Entrance Examination Board. In some cases, only the Scholastic Aptitude Examination was required. In other cases, the applicant was required to take subject examinations also. His admission then partly depended upon his scores in these examinations.

Character and Personality Description—All Catholic junior colleges required a personal information blank as part of the application. In most cases, a statement was required from the secondary school principal describing the applicant's character, ability, and interest in college work. Frequently the applicant was required to submit testimonial reference letters from his pastor and others, a report of a recent medical examination, and his birth certificate.

Sixty-five per cent of the students were drawn from urban communities, 25 per cent from rural non-farm areas, and 15 per cent from rural farm regions. The student body in 18 institutions consisted of individuals from urban environments to the extent of 70 per cent or more. Only two schools had more than 50 per cent farm students in attendance. Only three colleges had over 45 per cent of rural non-farm students in attendance. These data indicate that more Catholic junior college students come from urban communities than from rural non-farm areas and from farms. Since 43.5 per cent of the United States population is rural (1940 Census), it is evident that the rural population is not adequately represented in Catholic junior colleges.

All but two schools had boarding students who came from rather wide geographical areas. The majority had students from a number of different states and foreign countries. One school

enrolled students from ten states and five foreign countries; another from 20 states and three foreign countries. In all, ten different foreign countries were represented in the enrolment of Catholic junior colleges: France, Italy, Belgium, Mexico, Cuba, Puerto Rico, Brazil, Venezuela, Bolivia, and Canada. The enrolment of foreign students was limited so they would be adjusted more effectively to the American environment.

Twenty-three of the 25 institutions were associations of an academy or secondary school with a junior college. Data for academy enrolments were available for ten institutions. They are reported in Table 2. In these ten institutions the first year enrolment in the junior college greatly exceeded the 12th grade enrolment. This means that probably not more than one third of the first year junior college enrolment consisted of students who had their secondary school preparation in the same institution as their junior college. The remainder had attended other academies, and private secondary schools, diocesan and public high schools.

TABLE 2
HIGH SCHOOL AND JUNIOR COLLEGE ENROLMENT
IN TEN INSTITUTIONS ENROLLING STUDENTS
IN GRADES 9-14

Grade	Enrolment
Grade 9	333
" 10	402
" 11	449
" 12	452
" 13	580
" 14	495
Total	2711

In 1948-49, of the 3,752 students enrolled in the 25 Catholic junior colleges, 77.2 per cent were women and 22.8 per cent or 855 were men. Only six institutions were for men, eighteen for women, and three were co-educational. In co-educational colleges, 60 per cent of the students were men and 40 per cent were women.

The number of non-Catholic students in attendance was 28.1 per cent of the total. However, the number of non-Catholic students varied from two percent in one institution to 83 per

cent in another, with widespread differences due to the location of the schools in Catholic and non-Catholic areas.

During the academic year 1948-49, the enrolment of students who were members of religious communities was less than five per cent of the total enrolment. However, where the 1949 summer session were held almost 75 per cent of the students were members of religious orders. These were usually teaching nuns or others seeking to improve their professional and educational preparation.

In 1948-49, significant numbers of male veterans of World War II were enrolled in five of the institutions for men and one co-educational school. They made up from 45 to 75 per cent of the enrolment with an aggregate total of 57.5 per cent for the five institutions studied. Only six ex-service women were found enrolled in the colleges for women.

HOLDING POWER

The holding power of the Catholic junior colleges may be estimated by study of data in Table 3. These data indicate that almost half of the Catholic junior college students leave without graduating. However, this is a problem that is even more acute in other junior colleges. About two-thirds of the students entering Catholic junior colleges terminate their formal full-time education in these institutions.

TABLE 3
HOLDING POWER OF CATHOLIC JUNIOR COLLEGES RATIOS
TO FIRST YEAR ENROLMENTS OF GRADUATES AND
GRADUATES TRANSFERRING TO HIGHER INSTITUTIONS

Year	First year Number	Enrolments Second year Number	Ratio to 1st year	Graduates Number	Ratio to 1st year	Graduates transferred to higher institutions Number	Ratio to 1st year
1940-1941	1,113						
1941-1942	1,119	556	.507	430	.386	326	.293
1942-1943	1,073	668	.561	524	.469	356	.319
1943-1944	1,172	542	.505	402	.374	320	.298
1944-1945	1,088	573	.489	429	.366	262	.224
1945-1946	1,161	611	.561	611	.561	270	.248
1946-1947	2,079	789	.679	785	.676	352	.303
1947-1948	2,182	1,338	.643	1,336	.643	650	.313
1948-1949		1,263	.578	1,259	.576	615	.282
Totals	10,987	6,340	.577	5,776	.526	3,157	.287

As shown in Table 3, the enrolment for each year's group of freshmen divided into the number enrolled the following year as sophomores gave the ratio of second year enrolment to the first year. The number of graduates for each year divided by the freshmen enrolment for the previous year gave the ratio of graduates to first year enrolment. The number of graduates that transferred to higher institutions divided by the freshmen enrolment for the previous year gave the ratio to original enrolment of graduates pursuing further formal education.

We may assume that, if transfers into and out of the schools in this study are confined mainly to these schools, the ratios are not far from the percentages that would result from the longitudinal follow-up study of individual students. This assumption seems warranted. Consequently, we may estimate from the ratios that over half the Catholic junior college students continued into the second year and graduated.

The number of students who do not graduate may seem unduly large because failure to graduate probably means a change of plan for almost half of the students. Nevertheless, comparison of these data for Catholic junior colleges with those for the junior colleges in the state of Indiana compiled by Koos² indicates somewhat better holding power in the Catholic junior colleges than in other junior colleges.

Information concerning the enrolment of graduates of Catholic junior colleges in post-junior-college institutions was obtained. Figures for a total of 5,776 graduates of Catholic junior colleges show that 3,151 or 54 per cent, transferred to higher institutions. While the number of graduates tripled from 1941 to 1949, the number of graduates transferring to higher institutions only doubled. This indicates that in recent years a larger proportion of student body found terminal education in the Catholic junior college than formerly was the case.

For comparative purposes, a study of junior college enrolments by Eells³ should be reviewed. His data were supplied by 392 junior colleges, 190 of them public and 202 private. The per-

² Leonard V. Koos, Report No. 8, To the commission to Survey Higher Educational Facilities in the State of Indiana, p. 8, 1944.

³ W. C. Eells, "Why Junior College Terminal Education?" Terminal Education Monograph No. 3, Washington, D.C.: American Association of Junior Colleges, 1941.

centages of freshmen becoming sophomores, graduating and continuing formal education for the two groups of institutions are

TABLE 4
CONTINUATION OF JUNIOR COLLEGE STUDENTS⁴

Group	Number of Freshmen 1937-38	Percentage of Freshmen Becoming Sophomores 1937-39	Percentage of Freshmen Graduating 1939	Percentage of Freshmen Continuing formal education	Percentage of Graduates Con- tinuing formal education
All insti- tutions	57,826	60	40	20	52
Public	40,868	59	34	18	54
Private	16,958	63	51	24	48

given in Table 4. It is apparent from Table 4 that three-fifths of the freshmen (1937-38) became sophomores and that about two-fifths were graduated. Only a fifth of the freshmen continued their formal education into the third college years.

He found that part of the enrolment loss in junior colleges was due to the fact that some students transfer to other institutions of higher education prior to graduation. In estimating the effect of such transfers, Eells discovered that about fifteen of every 100 freshmen in the junior college were enrolled in their second year elsewhere; that of these fifteen, ten completed the second year elsewhere, and that five continued their formal education into a third year. These proportions are relatively small and do not affect materially the conclusions suggested concerning the dominantly terminal educational function of the junior college in the United States.

In this study of Catholic junior colleges, no data were obtained to show the number of freshmen who withdrew to attend a four-year college. However, if we assume the same proportions for Catholic junior colleges as those reported by Eells they would affect our findings as follows: the number of students completing the second year of junior college would be 60 per cent of the original first year group; and the number that begin a third year in a four-year college would be 33 per cent. *To be continued.*

⁴ *Ibid.* Portion of Table IV, p. 62.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

THE PRESENT STATUS OF THE LAY TEACHER IN THE CATHOLIC HIGH SCHOOLS OF OHIO

by REVEREND WILLIAM N. NOVICKY, M.A.

This dissertation is the result of an investigation conducted for the purpose of determining the present status of 79 lay teachers employed in 28 different Catholic High Schools in the State of Ohio. By means of a personal interview, instead of a survey questionnaire, it was possible to determine: (1) what the laymen teaching in these schools thought about their positions and the conditions of service under which they work; (2) their likes and dislikes concerning their position; and (3) their problems, attitudes, and ideals.

The results of the study represent a distinctly outlined challenge to Catholic educators which must be accepted if lay teachers are to become an integral part of the Catholic educational system. Laymen working in the Catholic High Schools were found to be handicapped in three major respects: (1) the lack of appreciation for their permanent role in the Catholic system of education; (2) the inability of school administrators to realize that lay people cannot live in the world on the basis of religious poverty; and (3) working conditions which at times are at variance with the basic principles of social justice.

The data compiled, nevertheless, demonstrate that these lay teachers are well qualified, adequately experienced, and capable of promoting the cause of Christian education in the wide range of subject matter for which they are trained. In the light of the data, suggestions are proposed whereby lay teachers in Catholic High Schools may find their status gainfully improved.

*Manuscripts of these Master's dissertations are on deposit at the John K. Mullen of Denver Memorial Library, The Catholic University of America, Washington 17, D.C. Withdrawal privileges in accordance with prescribed regulations.

A FORMULATION OF CRITERIA FOR THE EVALUATION OF CATHOLIC ELEMENTARY SCHOOL BUILDINGS

by REVEREND RICHARD E. McHALE, M.A.

It is the purpose of this study to discuss the various elements of the school plant, to give the recommendations of authorities on these matters, and to state the desiderata as an answer to schoolhouse needs. It was also the purpose to formulate criteria for the evaluation of Catholic elementary schools and to assign to the elements of the criteria a weighting based upon the opinions of school architects and Catholic school superintendents. This study also proposed to apply these criteria to a few existing school plants in order to evaluate them in relation to the recommendations of schoolmen.

Research in the field of school plant literature revealed the recommendations of schoolmen on schoolhousing. The evaluative criteria were based upon these recommendations. The weighting of the criteria was arrived at through a questionnaire sent to school architects and Catholic school superintendents. Ten schools were evaluated through the use of the criteria.

Greater and continued research on the school plant and on evaluative criteria is necessary if this phase of Catholic education is to be served and improved.

THE DEVELOPMENT OF CATHOLIC EDUCATION IN THE DIOCESE OF DALLAS, TEXAS, 1869-1949

by SISTER TERESA ANNE DAVIS, S.S.M., M.A.

This study is an historical account of Catholic education in the diocese of Dallas, Texas, from 1869 when the first Catholic school was opened within the diocese until the present time. Consideration has been given to the historical, social, and economic conditions which have influenced Catholic education with the diocese. The study shows that Catholic schools were established and maintained for many years under great difficulties. The first successful schools received their stability generally from that of the religious community conducting them. The diocese was distinctly missionary in character until about 1934. Since that date northern capital and northern Catholics have come

into the diocese and have given an impetus to Catholic education. Catholic educational establishments center about Fort Worth and Dallas. Parochial schools are supplementing and replacing private institutions. In many instances Catholic schools are still struggling for maintenance. Although rapid progress has been made during the last ten years Catholic educational facilities within the diocese are by no means adequate. This is due in large measure to poverty, small number of resident Catholics, and an insufficient number of religious teachers.

AN EVALUATION OF THE EDUCATIONAL THEORIES AND PRINCIPLES OF JAMES LOCKHART MURSELL

by SISTER M. AMBROSE KOLESZAR, D.D.R., M.A.

This study proposed to analyze and evaluate the ideas contained in the writings of James Lockhart Mursell in the light of Catholic principles. The criteria employed in evaluation were derived from our Catholic philosophy of life and education.

Mursell's theories in music education, as far as they are expressed, are compatible with those of Catholic educators. However, the author omits entirely liturgical music and its origin, as well as the purpose for which the science of aesthetics should be taught: not for mere knowledge or utility but for the spiritual ideal which has its basis in religion.

In the field of educational psychology, the errors of Mursell are those of the school he follows: Experimentalism. The educational principles which flow from experimentalism are false because they affirm, among other things, that the child is an organism continuous with nature—an end in himself—whose knowledge is exclusively the product of his own reconstructed experiences, and who exists solely to serve the interests of society. Progressive education, the instrument of experimentalist philosophy, and its consequent educational theory are false, since they flow from false philosophy. Eternal values are denied; and only that is accepted as valid which conforms to the pragmatic sanction.

AN INVESTIGATION OF THE CO-OP PARISH ACTIVITIES
SERVICE RENDERED TO CATHOLIC HIGH SCHOOLS

by SISTER M. ANNE CATHERINE BOSCHERT, S.S.N.D., M.A.

This investigation was undertaken to study the educational advantages offered by the Co-op Parish Activities Service to Catholic schools. The results of a questionnaire showed that the aids for the core subject of a Christocentric school were used extensively by the co-operative schools. The Services were helpful for both rural and urban communities, and they rendered positive aid to Catholic education.

THE TEACHING OF CATECHISM AT THE EVE OF THE
REFORMATION AS SEEN FROM A CRITICAL STUDY
OF THE *TABULA CHRISTIANAE RELIGIONIS*

by REVEREND RONIN G. SCHREIBER, O.F.M. CAP., M.A.

This study has attempted to show that the *Tabula Christianae Religionis* had its roots in the catechetical methodology of the early Church. The contents of the catechism, as well as the methods of teaching this material, changed very little from the days of the Apostolic Church to the time of the Reformation. The early centuries, up until the time of the Reformation, witnessed only a clarification and organization of one and the same body of contents in the catechism.

Analysis of the *Tabula* contents, together with intrinsic and extrinsic evidence, showed it to be a typical pre-Tridentine catechism.

A comparison of the *Tabula* with the Reformation catechisms of Luther and Peter Canisius revealed that the contents of the latter had been basically changed and could be compared with the *Tabula* only by way of contrast. The Reformation effected a fundamental change in the catechism, emphasizing dogma and introducing apologetics.



Deputy director-general for UNESCO will be President John W. Taylor of the University of Louisville. Dr. Taylor, whose resignation from the university became effective last December, assumed his new duties in Paris at the opening of this year.

COLLEGE AND SECONDARY SCHOOL NOTES

MIDDLE STATES ASSOCIATION NAMES FIRST CATHOLIC PRESIDENT; PERMITS MODIFICATION OF EVALUATIVE CRITERIA

The Rev. Francis L. Meade, C.M., president of Niagara University, was designated president of the Middle States Association of Colleges and Secondary Schools at the Association's annual convention, held in Atlantic City, N.J., November 24 and 25. Father Meade is the first Catholic in the history of the organization to hold this position. Mother Eleanor M. O'Byrne, president of Manhattanville College of the Sacred Heart, New York, was continued in office as a member of the executive committee.

Dissatisfaction with the incompleteness of the 1950 *Evaluative Criteria* of the Cooperative Study of Secondary Schools, as an instrument for evaluating Catholic secondary schools, voiced at the October meeting of the Pennsylvania Catholic Education Association and at the November meeting of the Department of Superintendents of the National Catholic Educational Association, prompted a large attendance of Catholic educators at the Atlantic City meeting. Secondary schools are accredited by the Middle States Association on the basis of evaluation conducted according to the procedures outlined in the *Criteria*.

Delegates to the annual meeting of the N.C.E.A. Middle States Unit, which was held simultaneously with the convention of the Middle States Association, voted for the appointment of a committee to discuss modification of the *Criteria* with authorities of the Middle States Association.

Dr. R. D. Mathews, chairman of the Middle States Association's commission on secondary schools, while maintaining that a revision of the *Criteria* was not necessary, assured the Catholic delegates to the Atlantic City convention that evaluating committees using the 1950 edition of the *Criteria* are bound to give serious consideration to each school's own philosophy and that Catholic schools will be permitted to modify or qualify individual criteria as they see fit.

The committee appointed by the N.C.E.A. Middle States Unit met with the commission on secondary schools of the Middle States Association at Philadelphia in December. A report of this meeting, issued by Rev. Dr. Joseph G. Cox, chairman of the Catholic committee and president of the N.C.E.A. secondary school department, reaffirmed the assurance given by Dr. Matthews at Atlantic City. In his report, Dr. Cox said:

Schools are privileged to make qualifications of the needs [C-blank of the *Criteria*] as they are presently stated or to reject items contained therein which would be contrary to the philosophy of the school. Such qualifications and rejections are considered part of the philosophy of the school. The philosophy of the Catholic school is to be the basis for the evaluation. The school is to be viewed in the light of this philosophy.

GEORGETOWN UNIVERSITY FIRST WITH ELECTRONIC LANGUAGE LABORATORY

A modern system of teaching foreign languages, believed to be the first of its kind in any school in the United States, was inaugurated at Georgetown University on November 21, 1950. It is based on the simultaneous multilingual interpretation setup in the United Nations organization.

The idea of the language laboratory was first conceived five years ago at the Nuremberg war crimes trials by the Rev. Edmund A. Walsh, S.J., vice president of the University, who was there as consultant to the United States prosecution staff. Professor Leon A. Dostert, director of the Institute of Languages and Linguistics at Georgetown, and Father Walsh established and directed the system of simultaneous interpretation used at Nuremberg. Later, Professor Dostert established the same system on a much larger scale at the United Nations and in the fall of 1949 introduced a similar method at Georgetown.

At first, the University used the system primarily for simultaneous interpretation. Experimenting with the original setup to increase its usability in basic language instruction, Professor Dostert developed the present Georgetown plan. The laboratory has 120 booths, divided into three sections of 40 booths each, and twelve tape recording machines, mounted in a central console. In each booth, there is an IBM selector switch. Lessons in three languages are given simultaneously.

The student can "tune in" to the language he is learning by simply turning the selector switch in his booth. Three classes of forty pupils each, each studying a different language, can be taught in the same room at the same time.

The use of recorded language repetition drills, prepared by the faculty to synchronize with the work done in the classroom, affords the student the opportunity for intensive repetitive drills not possible in the classroom. The tapes are so prepared as to give the student the opportunity to repeat the words and sentences recorded and to formulate replies to questions asked.

The language laboratory is intended to serve a total of about 1,200 students of foreign languages. To make possible the same amount of language contact drills through individual instructors would require the addition of 15 members of the present staff.

SOCIAL SECURITY PLAN FORMS AVAILABLE FOR NON-PROFIT GROUPS

Non-profit organizations wishing to provide Social Security program benefits for their employees may now obtain the proper forms from the office of the collector of internal revenue for the district in which the organization's principal office is located. Under a new law effective January 1, 1951, non-profit groups such as religious organizations may waive their exemption from the Federal Insurance Contributions Act. In this way their employees can obtain old-age and survivor insurance through the Social Security program. Waiving the exemption from the Federal Insurance Contributions Act does not affect other exemptions enjoyed by non-profit groups. Forms filed after January 1, 1951, will result in Social Security coverage commencing with the calendar quarter next following the quarter in which they are filed.

NEW ZEALANDER VISITS U.S. AS FIRST PRIEST WITH BOTH FULBRIGHT AND CARNEGIE GRANTS

The Rev. Noel H. Gascoigne, director of the Catholic Education Office in Wellington, New Zealand, is the first priest to hold both a Fulbright travel grant and a Carnegie Founda-

tion grant. For the past five years, Father Gascoigne has officially represented the New Zealand Hierarchy in dealing with the government on educational matters.

During his U.S. stay of nine months, Father Gascoigne is affiliated with the Catholic University of America, where he studied in 1939. He is being guided by the American Council on Education and the University of Minnesota. Especially interested in how the central doctrine of the Mystical Body of Christ is stressed in American Catholic schools, he plans to visit schools in several dioceses throughout the country. Feeling that progressive education has all but wrecked New Zealand's public schools, Father Gascoigne is keenly interested in counter-moves launched against it in this country. Besides visiting Catholic universities, he will examine teacher education programs at Columbia University, Harvard University, and the University of Chicago.

SOUTHERN STUDENTS INVITED TO SUMMER SCHOOL IN SPAIN

Invitations to attend summer courses at the University of Madrid, Spain, are being extended to students of southern universities and colleges by the Rev. Jose Sobrino, an official of the cultural relations department of the Spanish Embassy in Washington. The invitations are being extended to students in the South because of its affinity with Latin America and because of its racial relations.

Last year, 103 U.S. students of various races, creeds, and colors spent two months at the University of Madrid and in travel through Spain. About 12 per cent of the students were from the southern states; it is planned to increase the ratio for 1951. Those who attend the courses will make the trip by plane. The sixty-day educational sessions will include regular courses of 30 hours for each subject, special discussion conferences, and trips to various parts of Spain.

Now on a trip through Louisiana, Father Sobrino will visit the International House, Ursuline College, and hold a joint session for Tulane and Loyola students in New Orleans. At Baton Rouge, he will confer with students of Louisiana State University.

REPORTS FROM CATHOLIC COLLEGES

At the Catholic University of America on December 8, 1950, His Excellency, the Apostolic Delegate, Archbishop Giovanni Amleto Cicognani presented the Benemerenti Medal to 29 members of the faculty. The medal was awarded by Pope Pius XII to the 29 educators in recognition of 25 or more years on the staff of the University. In 1939, Our Holy Father honored 21 other members of the faculty in the same way.

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Thirty Duquesne University students recently completed a tour of Yugoslavia. The students with their instructors make up a troupe called the Tamburitians, presenting programs of folk music and dancing. They comprised the first cultural group to visit Yugoslavia since Tito's break with Russia.

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Fontbonne College, St. Louis, was host to the thirteenth annual convention of the Catholic Art Association, November 24 and 25, 1950. The convention drew the largest number of delegates in the history of the Association. More than 900 items were exhibited, including a display of arts and crafts for the Christian home. Student demonstrators participated from Fontbonne College; St. Mary of the Woods College, Ind.; Notre Dame University; College of St. Catherine, St. Paul; College of Mt. St. Joseph on the Ohio, Cincinnati; and St. John's University, Collegeville, Minn.

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Georgetown University Law School students won the first national "moot court" competition sponsored by the Bar Association of New York by defeating a Kansas City School of Law team on December 5, 1950. Associate Justice Hugo L. Black of the United States Supreme Court announced the decision. . . . The new Director of Price Stabilization, Mayor Michael V. DeSalle of Toledo, is a graduate of Georgetown University Law School. He began his schooling at St. Patrick's School, Toledo.

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Iona College, New Rochelle, N.Y., was host to the eastern unit convention of the National Catholic Business Education

Association on December 8, 1950. Delegates from Catholic schools in six eastern states and the District of Columbia attended.

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St. Louis University's Parks College of Aeronautical Technology will offer a three-week "Air Age Institute" next summer. The Institute will offer a four-semester-hour course in education for graduate or under-graduate credit, beginning June 18, 1950. . . . The Rev. Victor J. Blum, S.J., was recently promoted from assistant dean of the Institute of Technology to associate dean with administrative authority over under-graduate work.

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Mundelein College will be host to the thirteenth biennial convention of the Catholic Theatre Conference, June 13-16, 1950. Five major dramatic productions are programmed, as well as seminars considering all aspects Catholic theatre, radio, and television.

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The University of Notre Dame now has a new wind tunnel in which the speed of air is one and a half times the local speed of sound or about 900 miles per hour. . . . The fourth annual Natural Law Institute was held at the University, December 8 and 9, 1950. . . . Dean Clarence Manion of the College of Law is a member of the American Bar Association's five-man committee to study Communist tactics and objectives. . . . John W. Sheehan, head of the Department of Economics, was recently elected president of the Catholic Economic Association.

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Gerken Hall of Price College, new Catholic college in Amarillo, Tex., was dedicated on December 12, 1950, by His Eminence Francis Cardinal Spellman. Mrs. Katherine E. Price, Papal Countess of Greenwich, Conn., and the Price Foundation donated \$305,000 to the new college fund in memory of her husband.

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The University of San Francisco's \$1,300,000 Gleeson Memorial Library was dedicated on December 3, 1950. Principal speakers at the dedication were the Most Rev. John J. Mitty,

Archbishop of San Francisco, and the Most Rev. Thomas K. Gorman, Bishop of Reno. The new structure, named in honor of the late Rev. Richard A. Gleeson, S.J., is one of the nation's most modern libraries. Its construction is the first step in the University's \$15,000,000 building program.

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Xavier University of Cincinnati, under a grant from the Crosley Broadcasting Corporation, will study whether children do their homework as well and as thoroughly with television as without. The study, the results of which are to be published next summer, will determine the degree of parental control on children's home work and the effect a TV set at home has on pupils' scholastic achievement.

NEWSBITS

Cardinal Spellman dedicated a new science hall at Incarnate Word College, San Antonio, December 14, 1950. . . . Two members of the Japanese Sisterhood of the Visitation are coming to study at Nazareth College, Nazareth, Mich. . . . Manhattan College students and faculty recently set a new single-day record for blood donations in New York by contributing 250 pints of blood to the Red Cross. . . . Two engineering graduates of the Georgia Institute of Technology are now studying for the priesthood at St. Charles College, Grand Coteau, La. . . . Nine days after fire destroyed its main building in November, the Cardinal Farley Military Academy, Rhinecliff-on-Hudson, N.Y., reopened for class. . . . Over one hundred Franciscan Sisters of Mary Immaculate, Joliet, Ill., participated in a three-day workshop on the "Integration of the Catholic Secondary School Curriculum" at the Joliet Motherhouse, December 27-29, 1950. . . . One hundred college drama departments will take theatrical instruction and entertainment to patients in 40 veterans' hospitals this year under a plan sponsored by the American Educational Theatre Association. . . . Courses in school plant planning received the attention of the National Council on Schoolhouse Construction for the first time when the Council conducted its annual meeting at Miami, Florida, last fall. Among the resolutions adopted by the Council was one which urged universities to make provisions for the preparation of school plant specialists.

ELEMENTARY SCHOOL NOTES

NORWEGIANS STRESS TEACHING OF HUMAN RIGHTS

Norwegian educators are impressed with the importance of making meaningful to children the concept of human rights. A special pamphlet was recently issued in Norway to explain to children in their own language the meaning and importance of the Universal Declaration of Human Rights. The aim of the pamphlet, published by the Norwegian Association of the United Nations, is to show that the principles of human rights apply as much to relations between children and between children and adults as to relations in grown-up society.

GERMAN PARENTS DEPLORE EDUCATIONAL PRACTICES IN SOVIET ZONE

Parents in the Soviet Zone of Germany are pleading for assistance in order that their children may be given an education free from perverse propaganda.

The United States High Commission of Germany recently released a letter from a Soviet Zone parent who implores, "Save our children," and who reports the following incident in a school rally for the Communist National Front before its unopposed victory in the East Germany election on October 15.

"All schools put on a performance for the parents before the elections. . . . One tableau presented a train made up of 12 to 15 chairs with the aid of which the children made a trip around the world. After the conductor had announced that only activists (communist shock workers) could handle such a heavy train, it moved off to Magdeburg, passing through the "gangster-destroyed" city of Dresden. . . . Then they boarded an aircraft for America. One scene showed a poor Negro boy polishing the boots of an American Naval officer. After he had done his job twice under the curses of the officer, he begged for his pay of ten cents. The officer's answer was a blow that knocked the boy from his chair.

"The next scene was Korea. A boy blinded in the war and a boy with a wounded arm strutted about the stage explaining

to the children that the American gangsters, who had attacked the Korean people in order to acquire their natural resources, had caused all the destruction and misery that were to be seen.

"Then the plane flew to the Soviet paradise. Here the children were received by Soviet youth with flags and fanfare. They were told they would travel around the world as guests and dear friends to see for themselves the great progress made in the Soviet Union from which the whole world could learn."

American officials in Germany say that the letter is typical of thousands received each week from RIAS, the United States Radio station in Berlin.

BURMA LAUNCHES PROGRAM OF COMPULSORY EDUCATION

Burma, Asia, has inaugurated a five-year pilot plan for compulsory education.

During this period, educational problems will be studied and plans for their solution will be developed so that the program can be expanded throughout Burma. The scheme, involving a town of some 50,000 persons, will make education obligatory for seven- and eight-year old children in the first year. By the fifth year, all children from six to eleven years old will be expected to go to school.

AUSTRALIAN EDUCATORS BOLSTER DRIVE AGAINST UNDESIRABLE COMICS

Efforts of Catholic leaders to clean up the comic book field in Australia received strong support from the Australian Council of School Organizations, a secular educational body.

The conference passed a resolution stating that consideration should be given to the desirability of urging the Federal Government to impose a censorship on harmful comic books and strips. Many American comic strips are syndicated in the Australian newspapers, and American juvenile comics are imported in huge bulk into the country. There has been considerable opposition to this trend especially from Catholic sources but conditions have remained unchanged.

Also included in the Council's resolution was a move to request the Australian Broadcasting Control Board to give a more

rigid censorship to radio serials in order to eliminate those tending to glorify indiscipline, violence, and poor speech.

Commenting on the Council's statement the Brisbane Catholic weekly, *The Leader*, observed, "The Conference might well have included in its resolution the condemnation of newspapers that are equally guilty of distorting and defiling the minds of the young. . . . Growing children need to be protected from newspapers featuring crime and the sordid facts of life quite as much as they need to be protected from comics of the same type."

JUNIOR RED CROSS SPONSORS SCHOOL PROJECT

Australian pupils are sending school packages to thousands of refugee children in India and Pakistan through the Junior Red Cross Society reports the Association for Childhood Education International.

Young people have been asked to fill cartons with much needed school supplies such as books, pencils, pens, slates, knitting wool and needles. These will be distributed by the Junior Red Cross where the need is greatest.

ATHEISTIC ORGANIZATION IN POLAND AIMS TO REPLACE STATE SCHOOLS

According to a N.C.W.C. News Bulletin, the Children's Friends Association in Poland has built and organized more than a thousand schools in that country on the pattern of Soviet atheistic institutions.

The Association is the outgrowth of two groups which were formed soon after the Soviet army invaded Poland, namely, the Workers' Children's Friends Association and the Peasants' Children's Friends Association whose alleged tasks were to aid workers' and peasants' children. When neither group could show any achievement in this field, the Red regime decreed a merger of both associations two years ago. The resultant Children's Friends Association is now entrusted with the work of organizing atheistic schools in Poland and has the full financial and police support of the communist government.

Schools of the Association are militantly atheistic in their programs. No religious instruction is offered. Furthermore, an

attempt is made to indoctrinate children with the communist creed and with atheism outside school hours by requiring pupils to board at the school.

In localities where only schools of the Association exist, parents have no choice. In other areas, where both state schools and schools of the Association are operated, parents are under pressure to enroll children in the latter under threat of losing their livelihood. It is believed that this rapid expansion of the second network of schools alongside the regular one aims to totally replace state schools by a program of atheistic indoctrination which will not require legislative approval.

BRITAIN COUNTS MOVIE-GOERS

A social survey in Great Britain yielded startling figures on motion picture attendance by 7,000,000 English children between five and fifteen years of age.

Twenty-one per cent attended regularly twice a week or more often, 31 per cent once a week, 36 per cent from time to time, while 12 per cent never attend. The majority of the 12 per cent group are under ten years of age.

On the basis of these figures, it was recommended that no child under seven should be admitted to the ordinary motion picture house unless accompanied by his parents or adult guardians; that no unaccompanied child under twelve should be admitted to, or allowed to remain in a theater after 8:00 p.m.; and that special seats should be reserved for unaccompanied children.

CARE ADDS CHILDREN'S LITERATURE TO ITS BOOK SERVICE

Better understanding between the young people of the world is the aim of the Children's Book Fund Program launched by CARE and UNESCO.

This new service supplements the regular CARE-UNESCO Book Fund which sends new scientific and technical works overseas. Contributions sent to the Children's Book Fund will be used to buy American children's literature for overseas elementary schools, libraries, orphanages, and other institutions serving young people.

Two types of "Book Shelf" have been compiled for sending abroad: A series of 33 picture books for young children, and a collection of 32 books for older boys and girls who are learning English as a second language.

The Children's Book Fund plan was initiated by CARE in response to requests from foreign educational authorities who cited the need for young people's books interpreting life in the United States—books unavailable overseas because of severely restricted dollar budgets and heavy wartime losses.

CHILDREN'S BOOKS GAIN IMPORTANCE

An increasing awareness of the importance of children's books has resulted in favorable developments in the composition of this type of publication.

At least 50 major publishing houses now maintain children's departments with special editors who handle only children's books. Nearly one hundred firms publish at least one book a year for children, and some publish as many as 20 new titles each season.

In 1949, a total of 979 books were published for boys and girls. Of these, 846 were new titles and 133 were reprints. Approximately 600 of the 846 new titles were analyzed and evaluated by the Center for Children's Books at the University of Chicago. From this number, 396 were accepted as appropriate for school and public library use, while 181 were rejected as unsuitable. Bases of rejection were: mediocre writing, presentation of characters and situations which were trite and unrealistic, misuse of personification, presentation of a story too slight to hold the reader's interest, and presentation of ideas and concepts that were not harmonious with the reading level of the text.

By January 1, 1951, over 1,000 new books were available for children. This number, plus the sum of books still in print from previous years of publishing, will undoubtedly impress educators and librarians with the need for careful book selection if children are to be given the best possible materials for classroom use and for leisure-time reading.

EDUCATORS ASSEMBLE TO DISCUSS OBJECTIVES OF ADMINISTRATION

An institute for elementary school administrators convened at Edgewood College of the Sacred Heart, Madison, Wisconsin, during the latter part of last November.

The conference, under the direction of Sister Mary Jovita, Supervisor of the Diocese of Madison, had as its theme the philosophy and objectives of Catholic school administration. Speakers for the occasion included Sister Mary Nona, President of Edgewood College.

Constituting the assembly of administrators were representatives from all the schools in Wisconsin conducted by Sinsinawa Dominican Sisters.

STUDY YIELDS DATA ON ACHIEVEMENT IN GRADED AND UNGRADED SCHOOLS

Achievement in letter writing in graded and ungraded rural schools was analyzed in an experiment recently reported in the *Journal of Educational Research*.

Sixth-grade classes in 28 graded schools and 342 ungraded schools in 41 Minnesota counties participated in this study. Pupils in these classes were divided into an experimental and a control group. In the experimental group, a pre-test of letter writing was given prior to a unit of instruction on letter writing. A re-test of letter writing was given immediately after the completion of the three-week unit of letter-writing instruction, and a post-test of letter-writing ability was given three weeks after the instruction.

In the control group, the tests were given at the same time as in the experimental group but the teachers did not present a unit of instruction in letter writing.

Statistical treatment of the data derived from the study shows that there is no real difference between the mean scores of the re-tests in letter writing for rural children in graded schools and for rural children in ungraded schools.

Further analysis of the data revealed other interesting facts. There is evidence that with pre-test and mental age controlled, pupils attending ungraded accredited schools had a significantly

higher achievement after instruction in letter writing than did those pupils attending ungraded non-accredited schools.

TEMPLE UNIVERSITY OFFERS EIGHTH INSTITUTE ON READING

"Systematic Instruction in Reading" is the theme of the Eighth Annual Reading Institute at Temple University to be held during the week of January 29 to February 2.

Lectures and discussion, led by well-known specialists in the field of reading instruction, are planned for areas such as: sequential development of reading skills, materials for systematic instruction, sequential development of reading techniques, semantic analysis and concept development, and directed reading activities.

The Institute program will also include demonstrations and laboratory sessions designed to provide teachers, supervisors, and clinicians with a practical means of measurement and evaluation in each of the above-mentioned areas. Pedagogical procedures for use in developmental programs in the regular classroom, as well as corrective and remedial programs will be demonstrated and emphasized.

Evaluation meetings have been planned for the purpose of appraising existing and projected reading programs in local and state school systems. This evaluation will be based on the results of research on the reading needs of individuals at elementary, secondary, and college levels.

POLIO FUND SEEKS SUPPORT OF SCHOOLS

Urgent need for the success of the 1951 March of Dimes was reported by Basil O'Connor, President of the National Foundation for Infantile Paralysis.

The Foundation is the only national, non-governmental organization that provides patient care, in addition to conducting extensive research and educational programs.

"For the third consecutive year, the United States has had high polio incidence," writes Basil O'Connor. "Before 1950 is over some 25,000 new cases will have been recorded. Coming on the heels of the record-breaking incidence of 42,127 cases

in 1949, the burden now carried by the National Foundation is staggering. For before a single 1950 polio case was reported, there were about 30,000 patients stricken in earlier years who still needed care.

"Every epidemic leaves in its wake, a critical backlog of crippled children and adults. National Foundation Chapters throughout the country have shouldered the responsibility of financing treatment for those who need help. This has cost almost \$47,000,000 in March of Dime funds in the last two years. . . . The National Foundation during 1950 had to use every available dollar to provide its pledged assistance. By January 1, there will be no reserves for 1951 patient care."

CHILDREN PLAN MEALS

Pupils share in planning menus for the school lunch program in a central school in New York.

Favorite menus for the month, submitted by pupils in Grades 3-6, are studied by a Student Menu Planning Board composed of representatives from Grades 7-12.

After the best menus are selected, they are mimeographed and a copy is sent home with each student. The school kitchen tries in so far as is possible to follow these meal plans. Not only does this scheme provide pupils with experience in planning balanced meals, but it has also reduced student complaints about the lack of variety in the food served.

NEWSBITS

In New York City, the Board of Education has rejected as a permanent policy the display of UN flags on school grounds alongside the Stars and Stripes. Schools having more than one flagpole may use the UN flag as a partner to the American flag on special occasions so long as flag protocol is observed. . . . Film production during the year 1950 may break all previous records. Encyclopaedia Britannica Films reports that during the past year it released 70 new titles—exactly double the number produced in 1949. . . . The Board of Education in Chicago ruled last November that each public school class must start the school day by singing the national anthem, giving the pledge of allegiance and the salute to the U. S. flag.

NEWS FROM THE FIELD

MR. CUMMINGS LEAVES CATHOLIC EDUCATIONAL REVIEW

With sincere regret the management of *The Catholic Educational Review* announces the resignation of Mr. James E. Cummings, copy editor of the *Review* for the past 25 years. The pressure of other duties as assistant director of the Department of Education of the National Catholic Welfare Conference and as assistant to the secretary-general of the National Catholic Educational Association made it practically impossible for Mr. Cummings to continue his service on the *Review* staff.

In close contact with the sources of information on developments in the field of education through his association with the N.C.W.C., the N.C.E.A., the U.S. Office of Education, and various public education associations, Mr. Cummings has been of inestimable value to the *Review*. Unmindful of the meager financial recompense given him, he always contributed wholeheartedly and unselfishly. His were the last-minute pressure jobs which each issue entailed, the re-writing of news shorts and notices, and the proof reading. Such tasks demand patience, a devotion to detail, and a willingness to stay with them long beyond the limits of the ordinary working day. God blessed Mr. Cummings with these technical qualities and with persevering zeal in furthering the cause of Catholic education. His co-workers on the *Review* are most grateful for his cooperation and wish him continued success in serving Catholic education throughout the nation.

1951 N.C.E.A. CONVENTION IN CLEVELAND

The Forty-Eighth Annual Convention of the National Catholic Educational Association is scheduled for the city of Cleveland next Easter Week, March 27-30. The theme of the convention will be "Human Rights and Education." The civic reception on March 27 will be highlighted by addresses by three distinguished speakers: the Most Rev. Gerald P. O'Hara, Archbishop-Bishop of Savannah-Atlanta; the Rev. John Courtney

Murray, S.J., and Mr. Charles Malik, Minister from Lebanon to the United States.

Nearly all of the sessions of the convention will be held in the Public Auditorium of the city of Cleveland which provides excellent accommodations for the meetings of the departments and sections of the Association.

The local committee on arrangements in Cleveland is under the general chairmanship of the Rt. Rev. Clarence E. Elwell, superintendent of schools for the Diocese of Cleveland. Monsignor Elwell has announced that the Hotel Statler is the official headquarters hotel for the convention. Hotel reservations are to be made through the Rev. Francis W. Carney, Housing Bureau, 511 Terminal Tower, Cleveland 13, Ohio.

LOS ANGELES PARISH SCHOOL TAXES TRIPLED

The 1950 tax bills throughout Los Angeles County, Cal., mirrored the heavy increases in taxes on parochial schools brought about when the County Board of Supervisors last August refused to grant a tax reduction on such schools. A reduction was permissible by law and had been granted in previous years. The new tax bills disclosed that parochial schools in the County must pay from two to three and one-third times more taxes than last year. For example, one parish paid \$4,242.77 in taxes in 1949; its 1950 tax bill was \$13,173.78. At Mission High School in St. Gabriel, Cal., the entire tuition of every third student will have to be turned over to the County in taxes. Mission High School is the first high school of any kind that has ever existed in the city of San Gabriel. The San Gabriel Mission and its priests have been serving the community since 1771.

California is the only State that taxes parochial school property. The history of the controversy over parochial school taxation in California is thoroughly presented in a recent doctor's dissertation, *Church-State Relationships in Education in California*, written by the Rev. Mark J. Hurley, Ph.D., of the Archdiocese of San Francisco, and published by the Catholic University of America Press in 1949.

PUBLIC SCHOOL PUPILS RIDE IN CATHOLIC SCHOOL BUS

The school bus of St. Jean Baptiste parish school, Manchester, N.H., picks up several public school pupils and transports them to and from school without cost to either the city or the pupils. Arrangements for the service were made by the Rev. Napoleon Gilbert, pastor of St. Jean Baptiste parish. Mr. Austin J. McCaffery, superintendent of public schools, has commended publicly the cooperation of the Catholic schools of the city.

COUNTY SCHOOL SUPERINTENDENT ACCUSES VILLAGE OF OPERATING CATHOLIC-PUBLIC SCHOOL

The county superintendent of schools of Jackson County, Iowa, on November 15, 1950, filed a petition in district court charging that the public school in the village of St. Donatus is being operated as a parochial school. In the petition, it was claimed that the St. Donatus school board hires as teachers two Catholic nuns who appear regularly in the schoolrooms in religious garb and that part of their earnings go to their religious community. The superintendent also maintained that the school board rents a building from the Catholic Diocese of Dubuque and that public funds have been used for repairs to the building. The building used as a school contains two rooms for classes and houses a chapel, which is used during the winter instead of the parish church for regular religious services, the petition said. It also set forth that the third story of the building is used by the nuns as their living quarters.

According to the superintendent, school is dismissed when weddings and funerals are held in the chapel. He further charged that school is not held on Catholic holydays. Another charge was that the schoolrooms are used for religious instructions. The superintendent added, however, that he did not know of any instance where these instructions were given during school hours nor did he know of any child being compelled to attend.

St. Donatus is an unincorporated village in the northwest township of Jackson County. A majority of its residents are of Luxembourg origin. Most of the children of the village are

Catholic, but there are some Protestant families. Protestant families are sending their children to the public school in Bellevue, nearby. Last year the St. Donatus school board paid the tuition and transportation charges for these children but it has refused to do so this year. On the other hand, records at the county superintendent's office show that several children in the St. Donatus school are tuition pupils coming in from other public school districts.

Two years ago the school at Springbrook, another small village in Jackson County, dropped out of the public school system and became entirely parochial when school board members decided that they could not conform with regulations prescribed by the county officials. At that time, the lower-grade room of the Springbrook school was parochial and the upper-grade room public. One or two other schools in the county now operate in a similar manner, with one or two rooms as public and the remainder as parochial, but no complaints have been received.

NEWSPAPER AND MINISTER LAUD ADMISSION OF NEGROES TO DELAWARE CATHOLIC SCHOOL

Last fall, Salesianum High School, Wilmington, Del., admitted five Negro boys. Approval of the school's action has been voiced by the *Journal-Every Evening*, Wilmington daily, by the Wilmington branch of the National Association for the Advancement of Colored People, by the Catholic Interracial Council of Delaware, and by the Rev. Richard H. Bready, chairman of the Delaware Fellowship Commission and pastor of Holly Oak Methodist Church.

Delaware's State Constitution requires segregation of the races in the public school system, but private and parochial schools are not bound by the provision. Four of the five students transferred from a Wilmington public high school; the fifth student transferred from Southeast Catholic High School in Philadelphia, to which he had been commuting from Wilmington. Salesianum's rector, the Very Rev. Thomas A. Lawless, commented: "I see nothing to apologize for, other than the fact that it wasn't done years ago. I think it's a case of reaching a point

of either stopping the preaching of democracy or starting to practice it."

NEWSBITS

The 1950 Cardinal Spellman Award of the Catholic Theological Society of America was presented by the Cardinal to the Rev. John Courtney Murray, S.J., on November 15, 1950, at Holy Redeemer College, Washington, D.C. . . . The 1950 statement, "The Child: Citizen of Two Worlds," issued by the Hierarchy of the United States last November, has been published in a four-page illustrated leaflet by N.C.W.C. . . . The National Center of the Confraternity of Christian Doctrine has announced the publication of revised editions of the *Manual of the Parish Confraternity of Christian Doctrine* and the Confraternity school-year religion course, *The Adaptive Way*, for grades 3 to 5. . . . Most Rev. Duane G. Hunt, Bishop of Salt Lake, announced the creation of the Bishop Leo J. Steck Foundation, an enterprise to raise money for the construction of a Newman Club building at the University of Utah, three schools, and two new churches for rural parishes. . . . The Medical Mission Sisters of Philadelphia recently opened at nurses' training school in connection with their hospital in Mandar, India. . . . The Rt. Rev. Ambrose J. Burke, president of St. Ambrose College, has been appointed to the Iowa Fulbright Scholarship Committee. . . . Mr. E. Vincent O'Brien, registrar of the City Hall Division of Fordham University, was recently elected president of the Middle States Association of Collegiate Registrars. Mr. Maurice J. Murphy of Duquesne University was elected secretary-treasurer. . . . The University of Montreal has added its eleventh faculty, music. . . . *The Cord*, new monthly periodical of the Franciscan Educational Conference, was published at St. Bonaventure University for the first time in November, 1950. . . . Check-up on all foreign students who are in the United States on temporary visas soon will be started by the Immigration Service in accordance with the new internal security act excluding from entry into the country all foreign persons who are, or have been, affiliated with totalitarian parties.

BOOKS REVIEWS

THE NAZARENE: STUDIES IN NEW TESTAMENT EXEGESIS by Eugenio Zolli, translated by Cyril Vollert, S.J. St. Louis: B. Herder Book Co., 1950. Pp. 309. \$5.00.

In this interesting and challenging volume, Zolli, formerly the Chief Rabbi of Rome, now a Catholic, studies several admittedly difficult Gospel-phrases and -sentences, on which he seeks to throw light from the Old Testament, rabbinic literature, and reconversion of Greek phrases and words into Aramaic. Some topics are: the connection between the word "Nazarene" and Nazareth, *exousia*, salt of the earth, "pearls before swine," "for testimony unto them," "let the dead bury their dead," the episode of the two swords, etc. He brings to his subject a considerable amount of erudition and ingenuity. Of course, his solutions will not meet with agreement from all, and some of them he himself advances with some hesitation; but they are stimulating and, I might add, valuable on this score that they are prefaced by a survey of other views.

The reviewers would have liked an introduction, so as to have had pointed out what was the thread throughout the book that prompted the author to entitle it *The Nazarene*. The real title is to be found in the subtitle, and even at that the last chapter, The Concept of Divine Justice in Hebrew Thought, is really a study in Old Testament theology.

Some statements are very questionable, e.g., that the "sons of God" in Gen. 6:2 are angels (p. 218), that Judas received the Consecrated Bread at the Last Supper. A strange statement, apparently an oversight, appears on page 2: "Among non-Catholics opinions differ about. . . . Thus Meinertz regards. . . ." Right Rev. Monsignor Meinertz is a Domestic Prelate and professor of New Testament Exegesis at the University of Munster, and in very good standing in the Church.

The volume is provided with over nine pages of bibliography and a detailed index.

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MODERN PHILOSOPHIES OF EDUCATION (2nd Edit.) by John S. Brubacher. New York: McGraw-Hill Book Co., 1950. Pp. x + 349. \$4.00.

The 1939 edition of *Modern Philosophies of Education* by Brubacher has been recognized as one of the best works of its type available. Monsignor Jordan, in his review of the work in this *Review* (Vol. 38, 1940, pp. 624-26), says:

One of the striking features of this work is its objectivity, its impartial presentation of the views of others with little or no indication of the author's preferences. After perusing it, the reader will remain in doubt as to the particular philosophy of education that the author holds. As a compensation, however, he will be rewarded with an overview of the leading philosophical theories and their applications to education such as he can get from no other single treatise in the field.

Doctor Jordan's comments apply equally well to this revised edition of the Brubacher work.

As reported in the author's preface, the principal changes from the first to the second edition consist of the addition of three new chapters: Chapter III, The Nature of Human Nature; Chapter VI, Professional Ethics; and Chapter XV, Consensus among Philosophies of Education. Two former chapters, Philosophical Aspects of Educational Psychology and The Individual, Society and Education, have been dropped. More than half of the old chapters have been completely rewritten, and the rest have been revised considerably. The bibliography has been brought up to date. Yet, the book remains substantially the same.

Catholic educators, in particular, will be pleased to find again in this edition the evidences of a forthright effort to make clear the Catholic position in relation to the various topics discussed. This effort has been honest and has met with success to so great an extent that it is hard to bring oneself to any unfavorable criticism.

However, it seems that it may be advisable to point out some few elements in the presentation of the Catholic viewpoint which are incorrect. One of these is the statement on page 78: "It is an old article of Catholic faith that one must have faith to understand." Actually, if any article of faith at all can apply, it would seem that it would be to the effect that we can understand without faith. We do have, for instance the statement of the Vatican Council: "The Church holds and teaches that

God, the beginning and end of all things, can be certainly known from created things by the natural light of human reason."

Again, on page 322, we have a startling presentation of the "essential dualism in the Catholic philosophy of education." He says, for instance: "The dualism of mind and body consists chiefly in that the latter is a material, while the former is an immaterial, substance." Now, there is scarcely anything more rejected by Catholics than the notion that we are two substances. The word *person* has been traditionally defined as "an individual substance of rational nature." It is a dogma that there is but one Person in Christ.

Despite the fact that we hold absolutely for one substance in man, there is much in the writings of Catholics to give the impression that this is only some sort of subterfuge. The practice is most common to discuss man as made up of body and soul or mind and body as if we were making a complete distinction between the two.

Actually, the human substance is not a composite of a body and a soul. It is a composite of prime matter and substantial form. The bodies we have are not just prime matter, but formed matter. Most of the body is soul. The prime matter is that same common part-substance we find in trees and rocks and cats and men. It is the fact that this particular portion of prime matter has the form of a tree and this other has the form of a rock that makes the rock to be a different substance from the tree. Determination of it is due to substantial form, and certainly everything we deal with in a human body has that determination. A body without a soul can't be a human being. Prime matter which has had human substantial form but loses it has the form of a corpse, not human form.

The human substantial form united with prime matter makes the individual human substance. This form is not united to a pre-existing human body, nor do we have two separate things after the union of the soul with the prime matter. In animals, other than the human, there is nothing at all but matter, prime matter in sentient form. In man, too, the one only substantial form united with the prime matter carries out the same functions

as in other animals of high order with the exception that it does have intellective and volitional power of its own.

"Just how an immaterial substance can interact with a material one or vice versa" is not so much of a mystery after all. There are not two substances, but only one. Sentiency, for instance, is never considered immaterial, or spiritual in any way. It is a quality of sentient matter, and animals are sentient matter. Men are rational animals. Because they are rational, their substantial forms are spiritual and are immortal, but that fact in no way changes the relation to the prime matter which in them obviously does have human substantial form.

We are told in this same paragraph that "the difference between mind and body is sufficiently great to warn the teacher not to place too great confidence in the conclusions of behavioristic psychology." If by behavioristic psychology is meant that method of studying men in which it is assumed that there is no such thing as sentiency or rationality, then certainly too much confidence cannot be given to conclusions drawn from it. This diffidence is not based on the difference between mind and body, however, but on the apparent lack of objectivity in the scientists who use the method. But if we mean by behavioristic psychology the method of studying men by their behavior, then there is nothing whatsoever in the Catholic position to warn us away from accepting whatever is demonstrated by valid observation or experiment. Here at the Catholic University there is probably no course in the Department of Psychology which does not involve the study of behavior.

All of this is not necessarily a criticism of Brubacher. We, in our own writings, continually resort to the oversimplification involved in saying that man is composed of body and soul. If we were to explain further that by body we mean prime matter, and that by soul we mean human substantial form, and that body in the sense of "second matter" is already informed by the soul, we would be much more effective in presenting an accurate notion of our position. We don't help ourselves by changing the words so as to oppose mental to corporal. Most mental activity is, actually, corporal too, or activity of the composite. Only intellection and volition are essentially non-organic, and these are not at all independent of the organic.

It appears to this reviewer that the appearance of such statements as here noted from Brubacher is more an indictment of our own lack of clarity in stating our position than the fault of the author. That this lack of clarity may be more fundamental than would be involved in the matter of expression is suggested not infrequently in reading our Catholic psychological literature.

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F. J. HOULAHAN.



SAINT PAUL AND APOSTOLIC WRITINGS by Sebastian Bullough,
O.P. Westminster, Md.: Newinan Press, 1950. Pp. xviii +
338. \$3.00.

This volume, part of the *Scripture Textbooks for Catholic Schools* series, is intended for students roughly between the ages of 16 and 18. The adaptation of the material is judicious, careful and lucid. Since the subject covers so large a field, it would be better to give a brief but adequate summary of the contents of the volume. In this way the readers of the *Review* will form an idea of what to expect in the book. The reviewer wishes to emphasize the author's competence in thought and expression.

A bibliography is provided, intentionally not complete, but practical, in English, Latin, and French for the most part. The author introduces the reader to New Testament geography, to the historical background of the New Testament which includes Messianic conceptions, political milieu, Jewish literature of Palestine and the Diaspora, dates and current religion. Some New Testament books are handled in detail; others in outline fashion—all ably done. The appendices should prove to be of interest. They note the liturgical uses of the Apostolic literature, give a list of Paul's friends and discuss the matter of slavery and the Apostolic attitude towards it, and likewise the burial of relics of Sts. Peter and Paul in Rome. There is a detailed index of topics, and scriptural passages, also of one hundred selected quotations from the Epistles.

One should call attention to the author's reference to the Holy Days of Obligation. His list applies to the British Isles but not entirely to the United States; viz., the inclusion of the

Epiphany, Sts. Peter and Paul, and Corpus Christi, but the omission of the Immaculate Conception. The author, of course, in his book follows the ecclesiastical discipline of his own country.

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REALITY, A SYNTHESIS OF THOMISTIC THOUGHT by Reginald Garrigou-Lagrange, O.P., translated by Patrick Cummins, O.S.B. St. Louis: B. Herder Book Co., 1950. Pp. xiii + 419. \$6.00.

The author of the present volume is well known as an outstanding exponent of the Thomist school of thought. In putting the work into English, Father Cummins has done a real service. He has done a very nice piece of translating, too.

The first man to attempt a synthesis of Thomistic thought appears to have been one St. Thomas Aquinas. In the introduction to the first volume of his *Summa*, the Angelic Doctor informs us that the work is meant to organize and present to students in a clearcut manner without any of the disturbing and distracting materials found elsewhere and briefly insofar as the matter will allow those things which pertain to sacred doctrine. To do this it took him through several thousand pages.

But Saint Thomas was writing for beginners in the field. The *Summa*, to his mind is an introduction to Catholic doctrine, an elementary course in religion, as he tells us in that prologue.

The synthesis presented by Garrigou-Lagrange is not for beginners. Much of what he presents is intelligible for people who have had no previous introduction to St. Thomas; but in attempting to cover the whole field of Thomistic thought in a little over 400 pages, it has been necessary to abbreviate to such an extent that much will remain obscure to the uninitiated.

The more advanced student of St. Thomas, who may not need an English translation, will find this work helpful in doing just what it sets out to do—synthesizing. It begins, however, with three chapters devoted to Thomistic literature: philosophical writings, theological writings, and a critical historical survey of Thomistic commentators. Part I of the book follows and is

devoted to the metaphysical synthesis. Part II is entitled Theology and De Deo Uno; Part III, The Blessed Trinity; Part IV, Angel and Man; Part V, Redemptive Incarnation; Part VI, The Sacraments of the Church; Part VII, Moral Theology and Spirituality; and Part VIII, the final section, is devoted to Developments and Confirmations.

At times, one gets the impression that the presentation of this positive synthesis of Thomistic teachings is not a unique purpose in writing the book. It appears that the synthesis is also a vehicle for getting into position to point out errors in the opinions of other commentators—a technique which brings into order a lot of disputation which could hardly be systematized otherwise.

There can be no doubt that Garrigou-Lagrange is a thoroughly competent student of St. Thomas. The book he has authored is well written and will be found stimulating by those whose interests lie in the areas dealt with.

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— BOOKS RECEIVED —

Educational

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Cole, Luella. *A History of Education—Socrates to Montessori*. New York: Rinehart and Co. Pp. 700. \$5.00.

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Paulson, Blanche B. "Talent Finding and Career Planning in the Chicago Public Schools." Chicago: Board of Education. Pp. 38.

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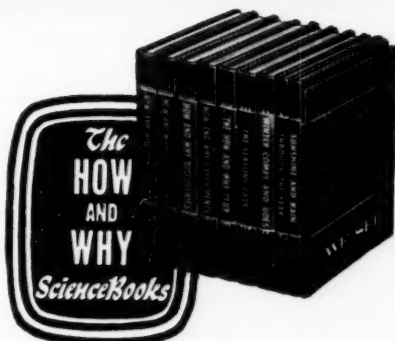
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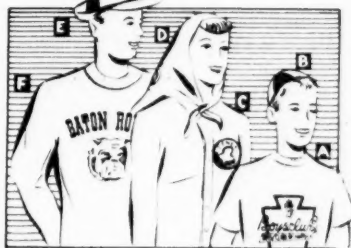
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